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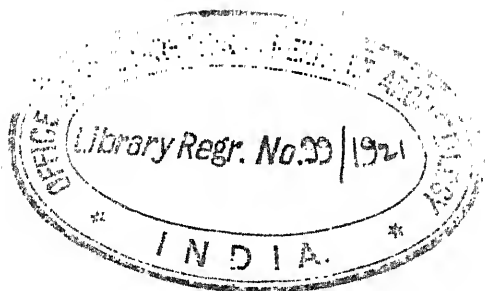
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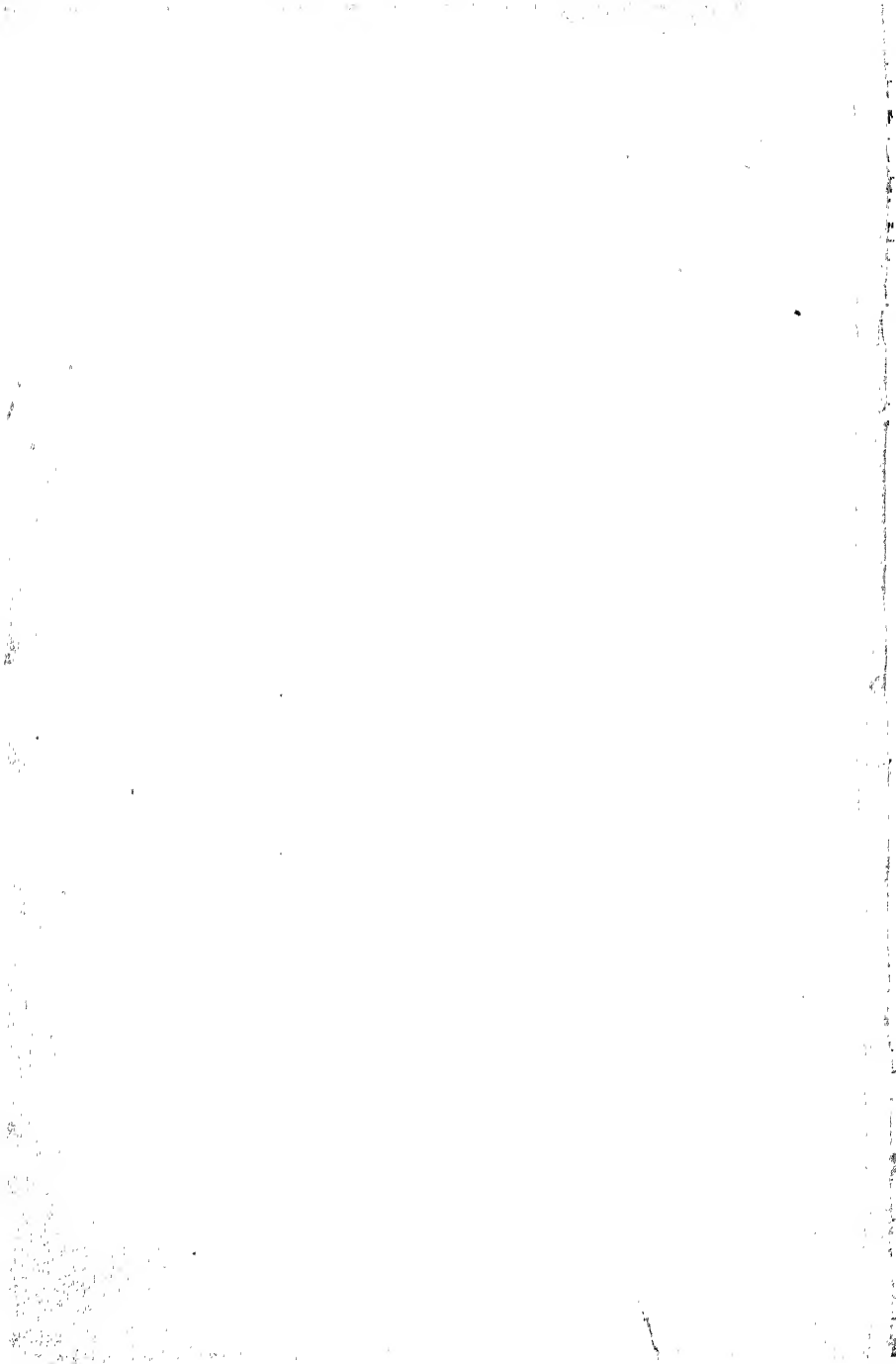
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Grammar of

Colloquial Tibetan.

BY

C. A. BELL, C.M.G., C.I.E.

LATE OF INDIAN CIVIL SERVICE, LATE POLITICAL OFFICER IN BURMA.

SECOND EDITION

9543



"It is only from its roots in the living generation of men that language can be reinforced with fresh vigour for its seed. What may be called a literate dialect grows ever more and more pedantic and foreign till it becomes at last as unfitting a vehicle for living thought as Monkish Latin."

JAMES RUSSELL LOWELL.

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PREFACE TO SECOND EDITION.

In the first edition this grammar was published as the first part of a "Manual of Colloquial Tibetan," the second part consisting of an English-Tibetan Colloquial Dictionary. In this second edition both parts have not only been revised, but have also been considerably enlarged. The map accompanying this edition—the latest from the Indian Survey Department—is bulkier than the Royal Geographical Society's map of 1904, with which the first edition was furnished. It has therefore been found best to bring out the Grammar and Dictionary as separate books. The map accompanies the Grammar.

2. The Tibetan words have been romanized throughout the Grammar, for the convenience of those who lack either the time or the inclination to master the Tibetan character. Many additions have been made, especially in the Chapters on the Verb and in the Conversational Exercises, which latter number thirty-two as against eighteen in the first edition.

3. As Political Officer in Sikkim I was in charge of the diplomatic relations of the British Government with Tibet and Bhutan also. Much material for framing rules and illustrations has therefore been gleaned from my Tibetan friends of all classes, High Priests, Cabinet Ministers, civil and military officers, shop-keepers, mule-drivers, peasants, etc., etc., during my fifteen years' service in Tibet and on the borderland. Among all these my thanks are especially due to Rai Sahib Kusho Pahlese of the noble family of Pahla in Lhasa. And Mr. David Macdonald, British Trade Agent at Yatung, Tibet, has again rendered valuable assistance.

4. In addition to the grammars formerly consulted I have examined Mr. Hannah's careful work, which was not published until some years after my first edition had seen the light. My acknowledgments are also due to the Government of Bengal,

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who have defrayed the cost of this edition also in return for the copyright which I have made over to them.

5. This Grammar has been adopted as one of the text-books in the High Proficiency examination in the Tibetan language, held under the auspices of the Government of India.

6. In conclusion I must express my pleasure at finding that a second edition was called for owing to the first edition being sold out,—a rare occurrence among books on Tibet,—for it may be hoped that some have found it useful.

DARJEELING :
November, 1919. }

C. A. BELL.

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PREFACE TO FIRST EDITION OF "MANUAL OF COLLOQUIAL TIBETAN."

1. The object of this little work is to provide a practical handbook for those who wish to acquire a speedy knowledge of Colloquial Tibetan. It, therefore, does not deal with the written language, which differs widely from the colloquial, and is useless for conversational purposes.

2. Notwithstanding the political and commercial importance of Tibet it is remarkable that so few Europeans are able to converse with the people in their own tongue. The language is undoubtedly a hard one to acquire on account of the complexity of the grammar, the intricacy of the spelling, the fine shades of pronunciation, the different terminology, known as the honorific, employed in addressing the higher classes, the variety of dialects, and the distinction, already noted, between the literary and spoken language. To minimise these difficulties and to make the approach to the colloquial as easy as possible, is the aim of this handbook. It seeks to do so by giving a minimum of grammatical notes, fully explained by examples, a clear statement of the rules of pronunciation, a simple system of phonetic spelling in the Roman character, a set of conversational exercises and a sufficiently full vocabulary of both common and honorific words to meet the ordinary requirements of conversation with all classes.

3. Tibet is essentially a country of dialects. A well-known proverb says—

། ལུང་བ་རེ་རེ་སྐད་ལུགས་རེ།

། ལྷ་ས་རེ་རེ་ཆོས་ལུགས་རེ།

"Every district its own dialect;
Every lama his own doctrine."

Under these circumstances it was necessary to select the dialect most widely spoken, and that of Lhasa has been chosen

accordingly It is not only the dialect of the Central Province, but may be said to be also the *lingua franca* of the whole of Tibet. It is more generally spoken than any other, and is recognized as the most correct form of speech by all.

4. The Vocabulary contains somewhat less than ten thousand Tibetan words, the number of separate English words being some seven thousand or about twice as many as those contained in any colloquial Tibetan vocabulary up to date. The remaining three thousand words are made up of about two thousand honorific words and one thousand extra Tibetan words. Where two or more Tibetan words are given for one English equivalent, all are in common colloquial use and the one placed first is the commonest. It is hoped that the honorific words given may be found useful. Existing vocabularies give but few. A knowledge of honorific words is essential for talking to or of Tibetans of good position. It is hoped also that the exercises in Tibetan handwriting given in Part I, Chapter XVII, may assist any student, who so desires, to learn how to write Tibetan letters and other documents in a clear and correct style.

5. It is recommended that the grammar be used as follows: The rules of each Chapter should be perused and their accompanying examples learnt by heart. The *Words* at the end of the Chapter should then be committed to memory as far as possible, and the exercise (for reading and copying) should be read aloud to the teacher to ensure correct pronunciation, and every word should be understood. After this the other Exercise (for translation) should be translated *vivâ voce* and then written down, care being taken, when writing, to verify the spelling, as very few Tibetan teachers can spell correctly. On the following day the Tibetan half of the reading exercise should be covered up, and the English half re-translated into Tibetan, first *vivâ voce* and then in writing. If the above plan is followed the student will gain the soundest possible knowledge of the language. But if the student has not time for the above thorough system, he should omit the writing of both exercises and limit himself to the *vivâ voce*.

6. As regards teachers it is best to obtain at first one who speaks English. If the teacher can speak the Lhasa language also, so much the better, but very few of the English-speaking Tibetans in the Darjeeling district or in Sikkim are really proficient in the latter. As soon as he can converse a little, the student should change to a Lhasa man that speaks Tibetan only, so as to be certain of always speaking in Tibetan. When the teacher knows English or Hindustani there is always a tendency for the conversation to drop into the latter languages. The Lhasa teacher should of course be as well educated a man as is procurable. The student should also, when he is able to understand and converse a little, call in Tibetans of the Lhasa province to talk to him, one at a time, changing them every two or three weeks. Tibetans are generally ready to talk; they have not the formal constraint of manner which characterizes so many of the Indian races. The more he calls in thus, the better will he be able to understand and reply to any chance Tibetan he meets.

7. A word as to the system of romanization. In this, which is believed to be as phonetic as possible, I had reluctantly to differ from the various systems of my predecessors, as none of them seemed to me to reproduce the sounds in the dialect of Lhasa, though some reproduced those in the Sikkimese and other dialects. The system followed in this book is nearly the same as that recommended to Government for official reports, etc., by Captain O'Connor, C.I.E., Trade Agent at Gyantse, and the author, but distinguishes the different sounds with greater accuracy than was considered necessary in the Government system.

8. The Tibetan words and syllables in brackets are those used in the simple form of book-language. Where the pronunciation of the literary and spoken form of a word is the same, the literary form alone is given, since the sole object of entering the spoken form is to show the exact pronunciation of the word.

9. In conclusion, I must acknowledge my obligations to the Government of Bengal for their patronage, to the Grammars of the Rev. Graham Sandberg, the Rev. H. A. Jäschke and the Rev.

Father A. Desgodins, and especially to Mr. Henderson's Tibetan Manual, which marks a great advance in the Tibetan colloquial over any of its predecessors. And most of all are my thanks due to Mr. David Macdonald, who has revised this book throughout, and to whose unrivalled knowledge of both colloquial and literary Tibetan are largely due whatever merits the work may possess.

CHUMBI, TIBET : }
March, 1905. }

C. A. BELL.

CONTENTS.

				<i>Page</i>
CHAPTER	I.	The Alphabet and its Pronunciation	...	1
"	II.	The Indefinite and Definite Articles	...	23
"	III.	The Noun	... ..	28
"	IV.	The Adjective	... ..	36
"	V.	The Auxiliary Verb	... ..	42
"	VI.	The Verb	... ..	51
"	VII.	The Verb continued	... ..	67
"	VIII.	Numerals	... ..	78
"	IX.	Pronouns	... ..	93
"	X.	Adverbs	... ..	108
"	XI.	Postpositions, Conjunctions and Interjections	... ..	114
"	XII.	The Order of Words in a Sentence	...	123
"	XIII.	The Honorific Language	... ..	125
"	XIV.	Miscellaneous ; Monetary System, Weights and Measures, Divisions of Time, Years, Seasons, Dates, Days of the Week and the Time of Day	... ..	136
"	XV.	A Conversation Translated, Transliterated and Paraphrased	... ..	146
"	XVI.	Conversational Exercises—		
	1.	General conversation	... ..	151
	2.	The same continued	... ..	153
	3.	Talk with servants	... ..	155
	4.	The same continued	... ..	157
	5.	Food	... ..	159
	6.	Time of the day, days of the week, dates, seasons, etc.	... ..	161
	7.	The same continued	... ..	163

	<i>Page</i>
8. The weather	165
9. Conversation with the teacher, <i>hon.</i> ...	167
10. Relatives	169
11. On the march	171
12. The same continued	174
13. The same continued	177
14. Crossing a river	180
15. Talking to persons on the road ...	183
16. General enquiries by an interpreter in the field	185
17. The same continued	187
18. Buying supplies for troops ...	189
19. The same continued	191
20. The same continued	193
21. Buying meat in the bazaar ...	194
22. Buying a turquoise	196
23. Buying silk	198
24. A small trader calls at a gentleman's house with some wares	201
25. Deciding a dispute	204
26. Paying a visit	206
27. The same continued	208
28. Receiving a visit from a Tibetan offi- cial	209
29. The same continued	213
30. The same continued	216
31. A visit to the Dalai Lama by a Tibetan General	219
32. Diplomatic intercourse, <i>hon.</i> ...	222
CHAPTER XVII. Exercises in Tibetan handwriting ...	225

ABBREVIATIONS.

Adj.=adjective.	Interj.= interjection.
Adv.= adverb.	Interr.= interrogative.
Art.= article.	Lit.= literally.
Ch.= Chinese.	M.= male, masculine.
Conj.= conjunction.	Mon.= Mongolian.
C.T.= Central Tibet, <i>i.e.</i> the provinces of U and Tsang.	Neg.= negative.
Def.= definite.	Opp.= opposed.
Do.= ditto.	Post.= postposition.
E.G.= for instance.	Pron.= pronoun.
F.= female, feminine.	Rel.= relative.
Hin.= Hindi.	S.= substantive.
Hon.= honorific.	Sik.= Sikkimese.
H. hon.= high honorific.	Sup.= superior.
Imp.= imperative.	Ts.= Tsang province.
Inf.= inferior.	V.I.= verb intransitive.
	V.T.= verb transitive.
	W.= with.

ERRATA.

Page 104,	line 21,	for	<i>te-ring-sang</i>	read	<i>te-ring-sang.</i>
„ 133	„ 21	„	ད་རང་	„	དེ་རིང་
„ 167	„ 9	„	<i>dra-tak-po</i>	„	<i>dra-tak-po.</i>
„ 179	„ 12	„	ཡག་བོ་	„	ཡག་བོ་
„ 196	„ 23	„	ལྷོར་བ་	„	ལྷོར་བ་
„ 198	„ 18	„	སྒྲུགས་སེ (སེར་)	„	སྒྲུག་སེ
„ 211	„ 6	„	<i>hle-sa</i>	„	<i>hla-sa.</i>
„ 224	„ 2	„	<i>tön-min</i>	„	<i>tön-min.</i>

GRAMMAR OF COLLOQUIAL TIBETAN.



NOTE.—Where the colloquial and the literary form differ the latter is given in brackets in the Tibetan character. In the romanized Tibetan the colloquial forms alone are given.

CHAPTER I.

THE ALPHABET AND ITS PRONUNCIATION.

1. The Tibetan Alphabet was originally taken from the Sanskrit Devanagari in the 7th century A.D., but many of the letters, especially in Central Tibet, now represent sounds different from their prototypes. Both the Sanskrit and the Tibetan pronunciations have changed considerably during this period.

2. The Tibetan letters are as follow :—

Consonants and their romanized equivalents.

	Surds.	Aspirates.	Sonants.	Nasals.
Gutturals	ཀ <i>ka</i>	ཁ <i>kha</i>	ག <i>ka</i>	ང <i>nga</i>
Palatals	ཅ <i>cha</i>	ཆ <i>chha</i>	ཇ <i>cha</i>	ཉ <i>nya</i>
Dentals	ཏ <i>ta</i>	ཐ <i>tha</i>	ད <i>ta</i>	ན <i>na</i>
Labials	པ <i>pa</i>	ཕ <i>pha</i>	བ <i>pa</i>	མ <i>ma</i>
Sibilants	ཅ <i>tsa</i>	ཆ <i>tsha</i>	ཇ <i>tša</i>	
Semi-vowels	ཞ <i>wa</i>	ཟ <i>ška</i>	འ <i>ša</i>	ར (not romanized)
	ཡ <i>ya</i>	ར <i>ra</i>	ལ <i>la</i>	
	ཤ <i>sha</i>	ས <i>sa</i>	ཧ <i>ha</i>	ཨ <i>a</i>

3. In this Chapter I endeavour to give as nearly as possible the sound represented by each Tibetan letter. The romanization throughout is intended only as a rough guide to the pronunciation for those who are unable to give the time for studying the exact pronunciation. The consonants when used as initials, *i.e.*, when immediately preceding the vowel of a syllable, are pronounced as below.

ྐ The *k* in the Hindustani word *kam*. To be pronounced with the tongue between the teeth and without breathing.

ཀ an aspirated *k*, e.g., *block-head*, pronounced in one breath.

The same as the aspirated *k* in Hindustani words, *e.g.*, *khana*.

ཁ also a *k* but pronounced through the throat and in a lower tone than ྐ

ང like the *ng* in *coming*. Say *coming in*, eliminating the first four letters *comi*.

ཅ *ch* in *chin*. To be pronounced with the tongue between the teeth and without breathing.

ཆ *ch* aspirated, e.g., *touch-hands* pronounced in one breath, *i.e.*, like the aspirated *ch* in Hindustani.

ཇ is also a *ch* pronounced through the throat and in a lower tone than ཅ

ཉ as the initial sound in *nuisance*.

- ॡ a Dental *t* to be pronounced with the tongue between the teeth and without breathing. This ॡ and ॢ differ from the English *t* and *n*, in that the English letters require the tongue to be placed against the roof of the mouth and so have a heavier sound.
- ॣ aspirated *t*, e.g., *thora* in Hindustani; or—subject to the difference noted under ॡ—*pat hard* pronounced in one breath. Not to be confused with the English *th* sound, in words like *the*.
- । is like ॡ but pronounced through the throat and in a lower tone than ॡ
- ॥ is like the English *n*, e.g., in *nest* subject to the difference noted under ॡ
- ० like English *p* as in *pear*, to be pronounced with the tongue between the teeth and without breathing.
- ॠ aspirated *p*, e.g., *stop here* pronounced as one word. Not to be confused with *ph* sound occurring in English words like *phantasy*, etc.
- ॡ is also a *p* but pronounced through the throat and in a lower tone than ॠ If it forms the second syllable of a word whose first syllable ends with a vowel or with ॢ or ॣ it is pronounced as *w*.

མ་ as English *m*, e.g., in *man*.

ཅ་ *ts* is pronounced like *weights* eliminating the letters *weigh*.

To be pronounced with the tongue between the teeth and without breathing.

ཆ་ as *ts* aspirated, e.g., in *pats hard* pronounced as one word.

ཇ་ is also a *ts*, but pronounced through the throat and in a lower tone than ཅ་

ཉ་ like *w* in English, e.g., in *wing*.

ཞ་ Something like *sh* in English, but pronounced in a lower tone and more through the throat.

མ་ Something like *s* in English, but pronounced in a lower tone and more through the throat.

ཨ་ has no pronunciation of its own. When it precedes གཏཌཌ or ཏ; these letters are pronounced respectively like *g* in *gun*, *j* in *jam*, *d* in *den*, *b* in *bend*, and *ds* in *pads*. See also para. 23.

ཨ་ like *y* in English, e.g., in *yacht*.

ར་ is short like *r* in English, e.g., in *rat*. It is never rolled.

ལ་ like *l* in English, e.g., in *linger*.

ཤ་ like *sh* in English, but pronounced sharply and through the teeth.

Ⴄ like *s* in English, but pronounced sharply and through the teeth.

Ⴄ like *h* aspirated in English, *e.g.*, in *hand*.

Ⴌ When a vowel is initial, either Ⴌ or Ⴌ is used as its base. The difference in pronunciation of these two is that the throat is opened for Ⴌ and kept closed for

Ⴌ. The result is that Ⴌ carries the ordinary vowel sound, whatever the vowel may be; while Ⴌ in the case of Ⴌ or Ⴌ gives a slight, but very slight sound of *w*; *e.g.*, Ⴌ noise = something between *ur* and *wur* though more like *ur*.

4. The five vowels are called Ⴌ Yang-nga: Ⴌ^a

Ⴌⁱ Ⴌ^u Ⴌ^e Ⴌ^o

The four vowel-signs are *i* *u* *e* *o*.

Every consonant implies a following *a*, unless another vowel is attached. This *a* is sounded like the English *u* in *rub*.

Ⴌ named Ⴌ *ki-ku*, like *i* in *in* or *tin*, *e.g.*, Ⴌ man = *mi*.

Ⴌ named Ⴌ *skap-kyu*, like *oo* in *root* when initial or final. Like *u* in *pull*, when medial, *e.g.*, Ⴌ boat = *tru*; Ⴌ west = *nup*.

- named འགྲུང་བུ *Deng-bu*, like *e* in *men*. But when final also often like *i* in *tin*, e.g., འཇོག་པ་ to take = *lem-pa* ; ལྷེ་མིག་ *key* = *di-mi*.
- named ན་རོ་ *na-ro*, like *o* in *hole* ; e.g., འོག་པ་ to come back = *lok-pa*.

5. The Tibetan letters with the four vowel-signs are as follow :—

ཀི་ *ki*. ཁུ་ *khu*. ཀེ་ *ke*. རྒྱལ་མཁའ་ *ngom*.

ཅི་ *chi* ཅུ་ *chhu* ཅེ་ *che* རྩོན་ *nyön*.

དི་ *ti* དུ་ *thu* དེ་ *te* རྣོན་ *nor*.

པི་ *pi* ཕུ་ *phu* པེ་ *pe* རྣོས་ *mö*.

ཅི་ *tsi* ཅུ་ *tshu* ཅེ་ *tse* རྩོལ་ *wöl*.

ཞི་ *shi* ཞུ་ *shu* ཞེ་ *e* ཡོད་ *yo*.

རི་ *ri* ལུ་ *lu* ཤེ་ *she* རྣོང་ *song*.

ཧེ་ *he*. ཨོྭ་ *Om*. (The *o* is named “*le-*

kor,” and represents the letter ཨ་).

The above set of examples is that ordinarily used in Tibetan schools and monasteries.

6. **Final Consonants.**—The preceding paragraph shows the ordinary pronunciation of the vowels which is, however, further affected by some of the final consonants. Of final con-

sonants there are only ten; that is to say, though any consonant may begin a syllable only one of these ten consonants may end it. These ten final consonants are as follow :—

གང་ན་ན་བ་མ་འ་ར་ལ་ས་ Let us briefly consider the pronunciation of each as a final, and its effect upon the pronunciation of the preceding vowel.

ག་ is pronounced so slightly as hardly to be heard and shortens the preceding vowel. When followed, however, by another consonant in a second syllable of the same word it is clearly pronounced, and does not affect the pronunciation of the preceding vowel, thus མིག་ eye = *mi*, but འཕྲིག་པ་ to hit = *phok-pa*.

ང་ is pronounced more sharply than when an initial. It does not affect the pronunciation of the preceding vowel, e.g., མིང་ name = *ming*, but sounded sharply. The sound of final ག་ and ང་ can be obtained from the teacher with but little practice.

ད་ } These all modify the sounds of the preceding vowels *a*, *u*
ལ་ } and *o*; i.e., *a* into *e* (in French *les*); *u* into *ü* (in French
ས་ } *sur*); *o* into *ö* (e.g., *hören* in German or *eu* in French
peu). These modified sounds will, therefore, be romanized into *e*, *ö*, *ü* respectively.

The final consonant itself is not pronounced; e.g., ལུང་ manure = *lii*, འཕ་ wool = *pē*, བློས་པ་ to flee = *trö-pa*.

ད་ makes the preceding vowel short; ལ་ and ས་

make it long, thus ལྷ་ manure = *lū* (short *u*); but

ལྷས་ body = *lū* (long *u*).

ན་ modifies vowels as ད་ལ་ and ས་ modify them, but is itself pronounced, *e.g.*, ལན་ answer = *len*. When followed by བ་ཕ་བ་ or བ་ in the same word it is pronounced as *m*, *e.g.*, རིན་པོ་ཆེ་ precious = *rim-po-chhe*.

བ་ } Do not affect the pronunciation of the vowel, and are
མ་ } themselves pronounced the same as when initial, *e.g.*,
ར་ } རྩ་ delegate = *tshap*, ཟས་བ་ bridge = *sam-pa*, ཟུར་
corner = *sur*. But ར་ like བ་ is sometimes pronounced so lightly as hardly to be heard.

འ་ is not itself pronounced but lengthens the sound of the vowels preceding it. No vowel except the indirect *a* precedes it, *e.g.*, ནམ་མཁའ་ sky = *nam-khā*.

7. **Affix.**—The letter ས་ also occurs as a second final consonant or affix after either of the four letters བ་ང་བ་མ་. It is not pronounced, but in the case of བ་ preceded by *a*, it has the effect of lengthening the *a*, *e.g.*, ལགས་སི་ yes = *lā-si*. It is sometimes written in an incomplete form below the final consonant thus ལགས་སི་

8. **Sanskrit Letters.**—The following six letters taken from the Sanskrit are occasionally used in the Colloquial language, namely:—

त	थ	द	न	ख	क
<i>tra</i>	<i>thra</i>	<i>dra</i>	<i>na</i>	<i>kha</i>	<i>khya</i> .

त is known as *ta-lo-tra*, which means “*ta* reversed is *tra*”;

न as *na-lo-na*, “*na* reversed is *na*”; and so on.

9. Examples.

[The student is recommended to cover the romanized Tibetan letters with a piece of paper and thus to test his knowledge of the alphabet and its pronunciation.]

ཀོ་བ་ leather = *ko-wa*.

སྒར་ encampment = *gar*.

ཤིང་ tree = *shing*.

ཆུ་ water = *chhu*.

ཨ་མ་ mother = *a-ma*.

འོད་ light, s. = *ö*.

ཕན་ profit = *phen*.

ཁྱོད་པ་ to ride = *sköm-pa*.

ས་ earth = *sa*.

ཟ་བ་ to eat = *sa-wa*.

དཔེ་ faith = *te-pa*.

དང་ and = *tang*.

ལས་ཀ་ work = *le-ka*.

ལྷ་ sheep = *lü*.

ལག་པ་ hand = *lak-pa*.

ཇོ་བ་ lord = *cho-wo*.

10. **Diphthongs.**—There are no real diphthongs, but under this head may be classed the combination *ai*, *oi*, *ui*, occurring when the one syllable of a word ends in *a*, *o*, or *u*,

11

12. **Wasurs.**—*Wasur* may be joined to sixteen consonants, viz. :—

ॐ नमो भगवते वासुदेवाय ॥

The effect on the pronunciation is to lengthen the sound of the vowel in the same way as final *ā* but not quite so much, *e.g.*, *ā* salt = *tshā*.

13. Of *yatas* there are seven, which are joined to the following letters, thus—

८ क्या, ९ क्ख्या, १० क्य़ा, ११ च़ा, १२ च़्छा, १३ च़्का, १४ न्य़ा.

Note the pronunciation of the last four.

Thus རྒྱ་པོ་ hard = *kyong-po*.

ཕྱིན་པ་ to go = *chhim-pa*.

5. bird = *cka*.

14. *Rata* is joined to thirteen consonants, namely :—

' η tra, θ thra, η tra,

5 tra, 5 tra,

𐤕 pronounced *tra*, or *pa*, 𐤕 pronounced *thra*, 𐤕 pronounced *tra*, *pa* or *ra*.

Note that gutturals and labials take the sound of dentals.

Rata is also joined to ण na, ण ma, ण sha, ण sa or

NOTE.—Several English grammars also give ཁྱ *thra*, but this is neither given in Tibetan primers nor used in the colloquial language.

tra or *hra*, རྩ་ *hra*, e.g., རྩ་མ་ blood = *thra*, རྩ་མ་ boat = *tru*,

རྩིལ་བྱ་ bell = *tri-pu*, རྩིས་བ་ (འབྲི་བ་) to write = *tri-pa*, རྩས་ son = *se*, རྩབ་ bridle = *trap*.

Note that where any of the first nine *ratas* are followed by the vowels འ or ག the *r* is pronounced less strongly than when followed by the other vowels. And in no case is the *r* pronounced as strongly as in English.

15. *Hata* in the colloquial language is not used except with ལ་, e.g., ལྷ་ a god = *hla*, the *h* being pronounced before the *l*. It is also joined to ག་ད་བ་ཇ་ and ར་ and is then written ལྷ་ད་བ་ཇ་ and ར་ respectively, but these last five cases only occur in transcribing Sanskrit words, and are of little use for colloquial purposes.

16. *La-ta* is joined to six consonants, thus—
ལ་ལ་ལ་ལ་ལ་ལ་ These are all sounded as *la* in a high tone, except ལ་ which is pronounced *da*, e.g., ལྷ་ song = *lu*; ལ་བ་ month = *da-wa*.

17. Examples.

རྩ་མ་ rock = *tra*.

རྩུ་མ་ reed-pen = *nyu-gu*.

རྩ་ཀ་ basket = *le-ko*.

རྩིས་བ་ my bridle = *nge-trap*.

ཁྱད་ཀྱི་སློབ་ your life = *kyö-kyi so*.

ཁོ་འི་སྒྲུ་ his song = *khö lu*.

ཞབས་བློ་ dance = *skap-ro*.

ཐང་ཁོག་ chest (of body) = *pang-kho*.

སྤང་ལག་ lane = *hrang-ga*.

18. **Superscribed Consonants.**—There are three of these, namely, ར་ལ་ and ས་ They are placed on the tops of other letters.

ར་ is placed on the top of twelve consonants, thus:

ཀ་ ག་ ར་ ལ་ ཅ་ ཏ་ ཉ་ ཐ་ བ་ མ་ ཚ་ ལ་
ka ga nga ja nya ta da na ba ma tsa dza.

Note that the ར་ is written as ར་; except with ཅ་ when the full ར་ is written. Note also that ག་ is pronounced as *ga*, ལ་ as *ja*, ཉ་ as *da*, བ་ as *ba* and ལ་ as *dza*. The others differ from the ordinary ཀ་ etc., in that they are pronounced in higher tone.

19. Examples.

ཀླང་པ་ foot = *kang-pa*, གཤ་བོ་ old man = *ge-po*, གྱུན་ orna-
 ment = *gyen*, ཏོ་ stone = *do*, རྫོ་བོ་ sharp = *no-po*, ཚ་བ་
 root = *tsa-wa*, ལུག་ཇི་ shepherd = *luk-dzi*. The ར་ itself is

not pronounced except sometimes when occurring in the second syllables of words ; e.g., རྩེ་རྩེ་ sacred thunder-bolt = *dor-je*. When ར་ surmounts a consonant as above, it is named ར་མགོ་ *rang-go*, i.e., ra-head, and the consonant is said to be “tied on” or “subjoined” as the *ya-tas*, *ratas*, etc., above. Thus ཀླ་ is named *ra-ka-ta*, i.e., *ra* with *ka* subjoined, གླ་ is named *ra-ga-ta*, and so on.

20. ལ་ similarly named ལ་མགོ་ *lang-go*, i.e., la-head, is superadded to ten consonants as follow :—

ལྷ་ ལྷ་ ལྷ་ ལྷ་ ལྷ་ ལྷ་ ལྷ་ ལྷ་ ལྷ་ ལྷ་

ལྷ་ is pronounced *hla*. The rest are pronounced in the same way as the corresponding consonants with superadded ར་ ལྷ་ and ལྷ་ are pronounced in a high tone as *cha* and *pa* respectively.

21. ས་ similarly named ས་མགོ་ *sang-go*, i.e., sa-head, is superadded to eleven consonants as follow :—

སྐ་ སྐ་ སྐ་ སྐ་ སྐ་ སྐ་ སྐ་ སྐ་ སྐ་ སྐ་ སྐ་

These are pronounced in the same way as the corresponding consonants with superadded ར་ or ལ་. The consonants surmounted by ལ་ or ས་ are similarly said to be “tied on,” e.g., ལྷ་ is named *la-nga-ta*, and སྐ་ is named *sa-da-ta*.

22. Examples.

ལྷ་ five = *nga*.

སྤོ་ལྷོ་ morning = *nga-tro*.

ལྷགས་ iron = *cha*.

ཐྱིང་བ་ to soar (in the air) = *ding-wa*.

སྤིག་པ་ sin = *dik-pa*.

སྨན་ medicine = *men*.

23. **Prefixed Letters.**—The five letters ག་ད་བ་ས་འ་ are found in many words before the initial consonant. These prefixes are not themselves pronounced, but affect the pronunciation in the same way as superadded ར་ལ་ or ས་

ག་ occurs before ཅ་ཉ་ད་ན་ཅ་ཞ་ཟ་ཡ་ཤ་ས་

ད་ before ཀ་ག་ང་པ་བ་ས་

བ་ before ཀ་ག་ཅ་ཇ་ཉ་ད་ན་ཅ་ཞ་ཟ་ཡ་ཤ་ས་

ས་ before ཁ་ག་ང་ཅ་ཉ་ཐ་ད་ན་ཅ་ཇ་

འ་ before ཁ་ག་ཅ་ཉ་ཐ་ད་པ་བ་ཅ་ཇ་

Examples.

གཅིག་ one = *chi*.

གདན་ bolster = *den*.

གསར་པ་ new = *sa-pa*.

དབྱེ་ silver = *ngü*.

བདང་བ་ to send = *tang-wa*.

བདུན་ seven = *dün*. [pa.

མཁས་པོ་ skilful = *khe-po*.

འཛོམས་པ་ to assemble = *dzom-*

24. Confusion might arise in the case of one of the prefixed letters making a word with one of the final consonants, the vowel being the inherent *a*, e.g., དག་ as to whether it represents *tă* or *gă*. The confusion is obviated as follows. If it is the initial ད་, the word is written དག་ *tă*. If it is the prefix, འ་ is added thus, དགའ་ = *gă*.

25. When འ་ as initial consonant follows ད་ as prefix, the combination is either sounded as *w* or not sounded at all. If accompanied by a *yata* or a vowel sign, it is not sounded at all; e.g., དབྱུགས་ breath = *u*, དབྱངས་ tune, melody = *yang*; དབྱུག་པ་ to throw = *yuk-pa*. If accompanied by *rata*, it follows the ordinary rule of *ratas* (para. 14) and prefixed ད་ (para. 23) and is pronounced *dr*. In other cases it is pronounced as *w*, e.g., དབང་ power, authority = *wang*.

26. Sentences for Pronunciation.

Bring some hot water. ལྷ་ཚ་པོ་འཕྱིར་ཤོག་ *chhu tsha-po khe sho*.

This water is not hot. ལྷ་འདི་ཚ་པོ་མི་འདུག་ *chhu di tsha-po min-du*.

It is cold. བྱང་མོ་རེད་ *trang-mo re*.

You can go now. ད་འགྲོ་ཆོག་གི་རེད་ *ta dro chhok-ki-re*.

27. **Irregular Sounds.**—In the following cases the pronunciation is modified for the sake of euphony.

(a) *m* and *n* sounds.—When one syllable is followed by another beginning with a prefixed letter the sound of *m* or *n* is often introduced. This occurs especially when the first syllable ends in བ། *e.g.*

ཕྱབ་མེ་ key, *hon.* = *chhan-di*.

ཕྱབ་འབྲུ་ grain, *hon.* = *chhan-dru*.

མི་འདུག་ is not = *min-du*.

ན་བཟའ་ clothes, *hon.* = *nam-sa*.

(b) *Reduplicated Sounds.*—When the following final consonants, or affixes, namely, བ།གས་ང་ངས་ར་ and ལ་, are followed by བ་ or བ་, the sound of the final consonant is reduplicated, *e.g.* བགག་ (འགགས་) བ་གནང་བ་ to hinder, *hon.* = *kak-ka nang-wa*; བསྐྱངས་པ་རེད་ he said, *hon.* = *sung-nga-re*. ཉར་བ་ བནང་བ་ to take care of, *hon.* = *nyar-ra nang-wa*; རྩལ་བ་ fat = *tshil-lu*; དཔོན་པོས་བནང་བ་རེད། the official has given, *pömpö nang-nga-re*.

(c) བ་ following a vowel or ལ་. When བ་ follows a vowel its sound is sometimes omitted altogether, *e.g.*, ལྷ་བ་ goitre = *ba-a*.

ཀ་བ་ pillar = *ka-a*.

བ་ after ལ་ is often pronounced as *r*, e.g.,—

གྱུ་ལ་བ་གཞན་བ་ to conquer, hon. = *gye-ra nang-wa*.

(d) Other changed sounds.

བཞེས་ཐུར་ spoon = *skip-thu*.

གྱུ་ར་ (གྱུ་བ་) sweet buck-wheat = *gyap-ra*.

(e) There are also other irregular sounds, but it seems unnecessary to enumerate them all here. They will be picked up more easily in the course of conversation.

28. **The Tones.**—In Tibetan the tone, that is to say the pitch of the voice, varies, each word in this language having a tone in which it should be pronounced. It is very important for the student to render these tones with substantial accuracy; otherwise the pronunciation becomes uncertain and many of his words will assume meanings which he does not intend for them.

29. For practical purposes we must discriminate between three tones, *viz.* the high, the medium, and the low. The initial letter and the prefix govern the tone.

High Tone.—Use this in a word beginning with a prefix except when the initial letter is བླ་གཅེན་པོ་ or རྒྱུ་ལ་. Use it also with any of the following initials, *viz.* ཀ་ཅན་པ་
ཅ་གས་ད་

Medium Tone.—Use this in a word beginning with བླ་གཅེན་པོ་ as initials whether with or without prefixes.

Low Tone.—Use this in a word beginning with any of the following letters as initials ག་ང་ཅ་ཉ་ན་པ་མ་ཇ་ཉ་ཞ་ཡ་ར་ལ་འ་ also in words in which a prefix precedes the initials ག་ཇ་ད་བ་ or ཇ་ Such initials are in this case, as previously noted in paragraph 23, pronounced as *g, j, d, b* and *dz*, respectively. For effect of ག་ང་ད་བ་ལ་ས་ in lengthening or shortening the preceding vowel see above paras. 6 and 7.

Examples.

གོ་བ་ leather = *ko-wa*, high tone.

སྒྲེས་ incense = *pö*, high tone and lengthened.

པག་ brick = *pă*, high tone and shortened.

ཆས་བ་ cold (in the head) = *chham-pa*, medium tone.

ཐབས་ opportunity = *thap*, medium tone.

ཐག་བ་ rope = *thak-pa*, medium tone and shortened.

ལ་ to (postposition) *la*, low tone.

ལགས་ yes (a polite affirmative) = *lā*, low tone and lengthened.

བོད་ Tibet = *pö*, low tone and shortened.

Note the difference in above examples between སྒྲེས་ and

བོད་ and between ལ་ and ལགས་

30. **Punctuation.**—It will have been noticed from the examples that at the end of each syllable a dot is placed at the top right-hand corner. This dot is named ཚེ་ *tshe*. A comma, semi-colon or colon is indicated by a vertical line (|) called *she*, a full-stop by a double line (||) called *nyi-she*, and the end of a chapter by four lines (|| ||) called *ski-she*. In hand-writing a mark (‘) is usually placed between each syllable instead of the *tshe*, but is sometimes incorporated with the last letter of the syllable.

31. **Spelling.**—The Tibetan method of spelling words should be acquired, as the teacher in common with all Tibetans will use it.

32. Pronounce the first consonant or compound consonant, add the vowel and pronounce the two together.

Thus, ཀ་རོ་; *ka-na-ro, ko*. སྐ་; *sa-ka-ta, ka, ka ki-ku, ki*.

It is as if to say *sa* with *ka-ta* makes *ka*, *ka* with *ki-ku* makes *ki*.

33. If there is a final consonant, pronounce the whole word with it, then the consonant itself, and then the whole word again. Thus, ཀླ་; *ka-na-ro, ko, kong-nya-kong*. Again

ཀླ་; *ka ya-ta, kya, kya-na-ro, kyo, kyong-nga, kyong*.

34. If the vowel is the inherent *a*, pronounce the first consonant, then the whole word, then the final consonant, and then the whole word again, e.g. ཀ་; *ka, Kang-nya,*

Kang. སྐ་; *sa-ga-ta, ga, gang-nga, gang*. ལྷ་མཁའ་; *la-ta-ta, ta, ta-na-ro, to, tok-ka-sa, tok*.

35. When a prefixed letter begins the syllable, *e.g.* ཀ་ད་ etc., it is pronounced as *ka-wo*, *tā-wo* ; *e.g.* ཀ་ཉིན་; *ka-wo-nya-deng-bu*, *nye*, *nyen-na*, *nyen*. དགའ་; *tā-wo-ga*, *gaṣ-pā gaṣ*. This *wo* is pronounced very shortly.

36. A syllable containing only a consonant and the inherent *a*, *e.g.*, མ་, is called *ma-kyang*, *i.e.* "only *ma*," to distinguish it from the consonant accompanied by one of the other vowels. Thus, to enquire whether a syllable is མ་ or ས་, you may say "Is it *sa-na-ro* or *sa-kyang*?"

36. Examples.

ཐྱང་ handle. *la škāṣ-kyu*, *lu*, *lung-nga*, *lung*.

རས་ cotton. *ra*, *re-sa*, *re*.

བཏང་བ་ to send. *pā-wo-ta-tang-nga*, *tang*; *wa* : *tang-wa*.

འཇུང་བ་ to embrace. *a-wo-kha-ya-ta khyā*, *khyā śhaṣ-kyu*,
khyu, *khyü-tā*, *khyü*; *pā* : *khyü-pā*.

དྲཱ་ enemy. *tā-wo-ga-ra-ta*, *dra*.

ལྷ་ spirit. *la-ha-ta*, *hla*.

བསོད་ནམས་ good fortune. *pā-wo-sa-na-ro*, *so*, *sö-tā*, *sö*; *na*,
nam-ma-sa, *nam* : *sö-nam*.

ལྷ་མོ་ hat. *ška-wa-sur*, *ška*; *ma na-ro*, *mo* : *ška-mo*.

དཔེ་ཆ་ book. *Tā-wo-pa-deng-bu*, *pe*; *chha* : *pe-chhu*.

གློག་ lightning. *kā-la-ta*, *la*, *la-na-ro*, *lo*, *lo-kā*, *lo*.

རྒྱུག་པ་ to run. *ra-ga-ta, ga, ga ya-ta gya, gya skap-kyu, gyu, gyuk-ka, gyuk ; pa : gyuk-pa.*

རིགས་བརྒྱན་ lineage. *ra-ki-ku, ri, ri-ka-sa, rik ; pa-wo-ra-ga-ta, ga, ga ya-ta, gya, gya-skap-kyu, gyu, gyü-ta, gyü : rik-gyü.*

37. Sentences.

Where are you going to ? ཁྱེད་ག་པ་འགྲོ་གི་ཡིན་པ་ *khÿö ka-pa dro-ki yim-pa ?*

I am going to Darjiling, Sir. ལགས་ང་དོ་རྩེ་གླིང་ལ་འགྲོ་གི་ཡིན་ *lā nga Dor-je-ling lä dro-ki yin.*

What have you got in the bundle ? དོག་ཕྱིན་ནང་ལ་ག་རེ་ཡོད་པ་ *dok-thre nang-la ka-re yö-pa ?*

Different kinds of things, Sir. ལགས་ཆ་ལག་སྒྲ་ཚྭ་སྒྲ་ཡོད་ *lā cha-lā na-tsho yö.*

Have you a tea-pot among them ? དེ་འི་ནང་ལ་ཁྱོད་ཉིང་ཡོད་པས་ *te-i nang-la kho-ting yö-pē ?*

Yes, Sir, I have. ལགས་ཡོད་ *lā-yö.*

What is its price ? བོད་ག་ཚོད་ཡིན་པ་ *kong ka-tshö yim-pa ?*

Twenty rupees. ལགས་གློ་མོ་ཉི་ཤུ་ཐམ་པ་ཡིན་ *lā gor-mo nyi-shu tham-pa yin.*

Will you let me have it for fifteen rupees ? གློ་མོ་བཅོ་ལྔ་ལ་ *gor-mo che-nga la tong-ki yim-pē ?*

No, Sir. ལགས་མིན་ *la-men.*

Well, good-day ! འོ་ན་ག་ལེ་རྒྱུག་ *o-na ka-le gyu.*

Good-day, Sir ! ད་འོ་ན་ག་ལེ་འཆིབ་རྒྱུ་གནང་ *ta o-na ka-le chhip-gyu-nang.*

CHAPTER II.

THE ARTICLE.

I. The Indefinite Article.

1. This is the same as the numeral ONE without the prefix བ།, namely ཅི། *chi*.

2. The final བ། is very slightly pronounced (see above Cap. I, para. 6).

3. It is placed after the noun or adjective, which it qualifies ; thus, མི་ཅི། *mi-chi*, A MAN.

4. It also takes any case-inflection instead of its noun or adjective, which latter in such case are not inflected. The method of case-inflection will be dealt with later under the chapter relating to nouns.

5. ཅི། is often omitted where we should use “a” or “an” in English. *If there might otherwise be doubt as to whether more than one is meant use ཅི།*

6. In the case of *weights* and *measures* or in other cases where something FULL is implied, ཀང་ *kang* is used instead of ཅི། e.g. ཕོར་པ་ཀང་ *phor-pa kang*, A BOWL-FULL.

WORDS.

Man = མི་ *mi*.

Woman = སྒྲེས་དམན་ *kyi-men*.

Dog = ཁྱི་ *khyi*.

Cat = ཞི་མི་ *shi mi*.

Please give = གནང་རྟེན་གས་

གནང་ *nang-ro-nang.*

Rupee = གློང་མོ་ *gor-mo.*

To me = ང་ལ་ *nga-la.*

And = དང་ *tang.*

Noise = སྒྲ་ *ke.*

Do not make (of noise) = མ་

མྱུབ་ *ma-gyap.*

Country = ལུང་པ་ *lung-pa.*

Pleasant = རྒྱུད་པོ་ *kyi-po.*

Is = རེད་ *re.*

Wood = ཤིང་ *shing.*

Armful = བང་པ་གང་ *pang-pa kang.*

He = ཁོ་ *kho.*

To him = ཁོ་ལ་ *kho-la.*

Tibetan = བོད་པ་ *pö-pu.*

Note that the verb comes at the end of the sentence.

EXERCISE No. 1. (For reading and copying).

A man = མི་ཅིག་ | *mi-chi.*

A woman = རྒྱུས་དམན་ཅིག་ | *kyi-men chi.*

A dog and a cat = ཁྱི་ཅིག་དང་ཞི་མི་ཅིག་ | *khyi chi tang shi-mi chi.*

Please give me a dog. (*Lit.* To me a dog please give) ང་ལ་

ཁྱི་ཅིག་གནང་རྟེན་གས་ནང་ | *nga-la khyi chi nang-ro-nang.*

Please give him a rupee ཁོ་ལ་གློང་མོ་ཅིག་གནང་རྟེན་གས་གནང་ |

kho-la gor-mo chi nang-ro-nang.

Do not make a noise སྒྲ་མ་མྱུབ་ | *ke ma-gyap.*

It is a pleasant country. (*Lit.* country pleasant is) ལུང་པ་

ལྷོ་པ་རེ། *lung-pa kyi-po re.*

Please give me an armful of wood. (*Lit.* To me wood an armful please give). ང་ལ་ཤིང་པང་པ་གང་གནང་རོགས་

གནང་། *nga-la shing pang-pa kang nang-ro nang.*

He is a Tibetan. ཁོ་བོད་པ་རེ། *kho pö-pa re.*

EXERCISE No. 2. (For translation).

A dog. A man and a dog. A woman and a cat. Please give me a rupee. Please give him a cat.

II. The Definite Article.

7. As in the case of the indefinite article, so also in that of the definite article **THE** in English is often left unexpressed in Tibetan. Where expressed, འདི་ *di*, **THIS** and དེ་ *te*, **THAT** are used, though these represent demonstrative pronouns rather than the definite article. It follows therefore that འདི་ or དེ་ should not be used unless **THE** in the sentence really represents **THIS** or **THAT**.

8. Where **THE** refers to a noun previously mentioned, དེ་ is used.

9. As in the case of ཅིག་ so also both འདི་ and དེ་ are placed after the noun or adjective which they qualify and take the case-inflection instead of the noun or adjective.

10. The particles ཀཾ་ཁ་ and ག་ have the sense of THE when placed after numerals. Thus གཉིས་ཀ་ *nyi-ka*, THE TWO, BOTH; བདུན་ཁ་ *dün-kha*, THE SEVEN. The ཀཾ་ཁ་ག་ *ku, kha, ka*, take the case-inflection similarly to འདི་ *di*.

WORDS.

Who = སུ་ <i>su</i> .	Wind = ལྷགས་པ་ <i>hlak-pa</i> .
Boy = བུ་གུ་ <i>pu-gu</i> .	Strong (of wind) = རྩ་བོ་ <i>tsha-po</i> .
Good = ཡག་པོ་ <i>yak-po</i> .	Bring = འབྱིར་ཤོག་ <i>khe-sho</i> .
Bhutanese = འབྲུག་པ་ <i>druk-pa</i> .	Food = ཁ་ལག་ <i>kha-la</i> .

EXERCISE No. 3.

The dog and the cat. ཁྱི་འདི་དང་ཞི་མི་འདི། *khvi di tang shi-mi di*.

Who is the man? (*Lit.* The man who is?) The man (*i.e.*, the man just mentioned) is a Tibetan. མི་འདི་སུ་རེ། *mi di su re*; མི་དེ་བོད་པ་རེ། *mi te pö-pa re*.

The boy is good. བུ་གུ་འདི་ཡག་པོ་རེ། *pu-gu di yak-po re*.

Who is the boy? The boy is a Bhutanese. བུ་གུ་འདི་སུ་རེ། *pu-gu di su re*; བུ་གུ་དེ་འབྲུག་པ་རེ། *pu-gu te druk-pa re*.

The wind is strong. ལྷགས་པ་ཚ་པོ་རེད། *hlak-pa tsha-po re.*

Bring the wood (or *some* wood). ཤིང་འཁུར་གྱིས། *shing
khe-sho.*

Bring the food. ཁ་ལག་འཁུར་གྱིས། *kha-la khe-sho.*

EXERCISE No. 4.

The man. The man is a Bhutanese. Please give me wood.
Lit. (To me the wood please give.) The wind is good.

CHAPTER III.

THE NOUN.

1. **Abstract Nouns** though used in the literary language are frequently avoided in the colloquial by the phrase being turned and an adjective employed instead of the abstract noun. Thus, THE CLEVERNESS OF THIS DOCTOR IS KNOWN TO ALL,

ཡམ་ཆི་འདི་མཁས་པོ་ཡིན་པ་སྒྲང་ཁས་ཤེས་ཀྱི་རེད། *am-chhi di khe-po yim-pa gang-khe shing-ki-re.* Lit. ཡམ་ཆི་*am-chhi*, DOCTOR,

འདི་*di*, THIS, མཁས་པོ་*khe-po*, CLEVER, ཡིན་པ་*yim-pa*, THAT HE IS, སྒྲང་ཁས་*gang-khe*, ALL, ཤེས་ཀྱི་རེད། *shing-ki-re*, KNOW.

When expressed ལོ་*lō* is generally added to the adjectival root; e.g. ཆེ་ལོ་*chhe-lō*, GREATNESS; ལྗང་ལོ་*bom-lō*, THICKNESS. Certain abstract nouns are formed by joining together two contradictory words, thus, SIZE = ཆེ་ཆུང་*chhe-chhung*, lit. LARGE—SMALL; TEMPERATURE = ཆ་བྱང་*tsha-trang*, lit. HOT—COLD; QUALITY = བཟང་ངན་*sang-ngen*, lit. GOOD—BAD. Thus, WHAT IS THE SIZE OF THAT HOUSE? ཁང་པ་དེ་ཆེ་ཆུང་ག་འདྲས་རེད། *khang-pa te chhe-chhung kan-dre re*, lit. ཁང་པ་*khang-pa*, HOUSE, དེ་*te*, THAT, ཆེ་ཆུང་*chhe-chhung*, SIZE, ག་འདྲས་*kan-dre*, OF WHAT KIND, རེད་*re*, IS.

2. Nouns denoting membership of a certain country, religion, profession, etc., are formed by adding བ་པོ་བ་བོ་ས་ or མོ་ *pa, po, pa, po, ma* or *mo*, to the name of the country, religion, etc., concerned. Thus, BHUTANESE = འབྲུག་པ་ *druk-pa*; CARPENTER = ཤིང་བཟོ་བ་ *shing-so-wa*; INHABITANT OF CHUMBI VALLEY (TROMO) = གྲོ་མོ་བ་ *tro-mo-wa*; SERVANT = ལོག་པོ་ *yok-po*; CHIEF = ལཱོ་བོ་ *tso-wo*; མ་ and མོ་ when used in this connection sometimes denote the feminine gender, e.g. རྒྱལ་པོ་ *gye-po* = KING, རྒྱལ་མོ་ *gye-mo* = QUEEN. But, as noted below (para. 6), feminines are often denoted by one of the participles བ་པོ་བ་ or བོ་, thus, THIS WOMAN IS A TIBETAN, རྒྱུ་མ་མཚན་འདི་བོད་པ་རེད། *kyi-men di pö-pa re*. བ་ and བོ་ are used instead of མ་ and མོ་ respectively when the preceding syllable ends in a vowel.

3. Nouns denoting the agent are usually formed by adding མཁན་ *khen* to the root of the verb, e.g. ཡོང་བ་ *yong-wa*, TO COME, ཡོང་མཁན་ *yong-khen*, THE PERSON WHO COMES. This termination མཁན་ corresponds to the termination *wala* in Hindustani, e.g. *ane-wala*. More rarely མི་ *mi* is used.

4. Diminutives.—These are not only formed by the addition of the words རྩུང་ *chhung*, or རྩུང་རྩུང་ *chhung-chhung*,

SMALL, to the noun, but in some cases also by the terminations
 འུ་ གུ་ or ཐུ་ *u, ku, or thru*, e.g. དེ་འུ་ *di-u*, SMALL STONE
 from དོ་ *do*, STONE; ཐུ་གུ་ *pu-gu*, BOY from ཐུ་ *pu*, SON;
 ཐུ་ཐུ་ *chap-thru*, CHICKEN from ཐ་ *cha*, FOWL. With the
 diminutive in འུ་ the inherent *a* and the vowel *o* are changed
 into *e*; e.g. དོ་ as above becomes དེ་འུ་. If the noun ends in
 ག་, this is sometimes cut off and with འུ་ forms the diminutive,
 e.g. ལུ་ག་ *lu*, SHEEP, ལུ་གུ་ *lu-ku*, LAMB.

5. **Gender.**—Rules as to gender are but loosely observed
 in colloquial Tibetan. In names of animals, trees, etc., the
 genders can be distinguished by the particles ཐོ་ *pho*, for mas-
 culine and མོ་ *mo*, for feminine. These precede the root of
 the noun, e.g., ཐོ་ཤིང་ *pho-shing*, MALE TREE, མོ་ཤིང་ *mo-shing*,
 FEMALE TREE. They are also used by themselves as nouns; e.g.
 ཐོ་མོ་ *pho-mo*, MALES AND FEMALES.

6. In a limited number of words བ་པོ་བ་པོ་ denote the
 masculine and མ་མོ་ the feminine, the particles in such cases
 following the noun, e.g. སྐུ་མ་པོ་ *se-po* = SON, སྐུ་མ་མོ་ *se-mo* =
 DAUGHTER. But in numerous cases these six particles are used
 without denoting gender at all: e.g., ལྷ་མ་ *la-ma*, PRIEST;

ལྷ་མོ་ *wa-mo*, FOX, both male and female; སྤྱི་མོ་ནམ་ན་འདི་གྲོ་མོ་
བཅོད། *kyi-men di tro-mo-wa re*, THIS WOMAN IS AN INHABI-
TANT OF THE CHUMBI VALLEY, གྲོ་མོ་བ་ *tro-mo-wa*, being used
both for male and female.

7. **Declension.**—The declension is simple, and is effected as in Hindustani by means of postpositions. Thus the accusative is the same as the nominative, the genitive takes གི་ or when the noun ends in a vowel more usually འི་, the dative ལ་ the agentive གིས་ or when the noun ends in a vowel more usually ས་ and the ablative �ནས། It will thus be seen that nouns ending in a consonant are declined somewhat differently from those ending in a vowel. One example of each is therefore given :—

Nom. and Acc.	གཡག་	<i>ya,</i>	a yak.
Gen.	གཡག་གི་	<i>yak-ki,</i>	of a yak.
Dat.	གཡག་ལ་	<i>yak-la,</i>	to a yak.
Agent.	གཡག་གིས་	<i>yak-ki,</i>	by a yak.
Abl.	གཡག་ནས་	<i>yak-ne,</i>	from a yak.

8. With some verbs the accusative may be formed in ལ་, e.g.,

ཁྱོ་ང་ལ་ (or ང་) བརྒྱུངས་སོང་། *khö nga-la dung-song*, HE
BEAT ME. Its use in these cases is optional. With other
verbs ལ་ cannot be used, e.g., ཁྱོ་ལྟ་ཆས་ (not ལ་)
ཟ་གི་འདུག་ *khö top-chhe sa-ki du*, HE IS EATING FOOD.

9. In the *literary* language, if the noun ends in ད་བ་ or ས་ the genitive is formed by གྱི་ and the agentive by གྱིས་; if the noun ends in ར་ས་ར་ or ལ་ the genitive is formed by གྱི་ and the agentive by གྱིས། It is only when the noun ends in ག་ or ང་ that the genitive is formed by གི་ and the agentive by གིས། But in the colloquial གི་ and གིས་ respectively are, as a rule, used for all, especially by the lower classes, though it is more elegant to give the forms used in the literary language.

10. Nom. and Acc.	གཡོག་པོ་	<i>yok-po</i> ,	a servant.
Gen.	གཡོག་པོའི་	<i>yok-pö</i> ,	of a servant.
Dat.	གཡོག་པོལ་	<i>yok-po-la</i> ,	to a servant.
Agent.	གཡོག་པོས་	<i>yok-pü</i> ,	by a servant.
Abl.	གཡོག་པོ་ནས་	<i>yok-po-ne</i> ,	from a servant.

11. The plural is formed by adding to the nominative ཚྭ་ (sometimes pronounced ཅྱེ) which, ending in a vowel, takes after it the postpositions of a noun that ends in a vowel. Thus:—

Nom. and Acc.	གཡམག་ཚྭ་	<i>yak-tsho</i> ,	yaks.
Gen.	གཡམག་ཚྭའི་	<i>yak-tshö</i> ,	of yaks.
Dat.	གཡམག་ཚྭལ་	<i>yak-tsho-la</i> ,	to yaks.

Agent. གཡག་ཚོས་ *yak-tshö*, by yaks.

Abl. གཡག་ཚོ་ནས་ *yak-tsho-ne*, from yaks.

12. All plurals are declined as above. There are thus two forms of declension in the singular, but only one in the plural. It should be noted that when it is apparent from the context that the plural is intended, the singular form of the noun is used; thus, མི་ཁ་ཤས་ཡོང་གི་འདུག་ *mi kha-she yong-gi-du*, SOME MEN ARE COMING, lit. མི་ MEN ཁ་ཤས་ SOME ཡོང་གི་འདུག་ ARE COMING; མི་ not མི་ཚོ་ being used.

13. As regards the cases they are used in the ordinary way except that the agentive is employed in place of the nominative with *transitive* verbs, thus, གཡོག་པོས་ཁོ་རྩེད་གི་འདུག་ *yok-pö kha dung-gi-du*, THE SERVANT IS BEATING HIM, lit. གཡོག་པོས་ BY THE SERVANT, ཁོ་ HIM, རྩེད་གི་འདུག་ IS BEATING; but སང་ཉིན་གཡོག་པོ་འགྲོ་གི་རེད། *sang-nyi yok-po dro-ki-re*, THE SERVANT WILL GO TO-MORROW, lit. སང་ཉིན་ TO-MORROW, གཡོག་པོ་ THE SERVANT, འགྲོ་གི་རེད། WILL GO (see also POSTPOSITIONS, Cap. XI, paras. 1 to 3).

WORDS.

Your ཁྱོད་རེ་ *= khyö-re.*

My ངའི་ *= nge.*

Mother མ་མ་ *= a-ma.*

Phari ཕམ་རི་ *= Phari.*

Lhasa ལྷ་ས་ = *hla-su*.

Father བ་པ་ = *pa-pa*.

To catch ཟེན་པ་ = *sim-pa*.

Trader ཚོང་པ་ = *tshong-pa*.

One who catches ཟེན་མཁན་ =
sim-khen.

Thief ཀུ་མ་ = *ku-ma*.

Are ཡིད་ = *yü*.

Here མདས་ (འདི་ཅུ་) = *de*.

Many = མང་པོ་ = *mang-po*.

Mule རྩ་ = *tre*.

Name མིང་ = *ming*.

EXERCISE No. 5.

Your mother's cat. ། ཁྱེད་རེད་ཨ་མའི་ཞི་མི། *khÿü-re a-me shi-mi*.

My servant will go འདི་གཡོག་པོ་ཕག་རི་ནས། *ngé yök-po phari ne*

from Phari to Lhasa. ལྷ་ས་ལ་འགྲོ་གི་རེད། *hla-sa la dro-ki-re*.

My father is beating the dog. འདི་པ་བས་བྱི་རྩུང་གི་འདུག། *ngé pa-pe khÿi dung-gi-du*.

The men who caught the thief are here. ཀུ་མ་ (ཀུ་མ་) ཟེན་མཁན་དེ་ཚོ་མདས་ (འདི་ཅུ་) ཡིད། *ku-ma sim-khen te-tsho de-yü*.

Many women are coming. སྐྱེས་དམན་མང་པོ་ཡོང་གི་འདུག། *kyi-men mang-po yong-gi-du*.

This is a male mule. འདི་པོ་རྩ་རེད། *di pho-tre re*.

This man has done the work. མི་འདིས་ལས་ཀ་འདི་བྱས་པ་རེད།

mi di le-ka di cke-pa re. Lit. མི་འདིས་ by this man,

ལས་ཀ་འདི་ the work, བྱས་པ་རེད། has done.

EXERCISE No. 6.

My father's dog. Your mother's name. All the men are here (*lit.* men, the, all, here, are). That woman is beating your mule. Please give me food. He has taken service.

CHAPTER IV.

THE ADJECTIVE.

1. The adjective usually follows the noun and in this case takes the declension instead of the noun. If an article or demonstrative pronoun accompanies, it comes last of the three, and takes the declension, both noun and adjective in such case remaining in the nominative case. The declension of adjective, article or pronoun, follows the same rule as that of nouns. Thus, ཁང་པ་མུང་མུང་གི་ *khang-pa chhung-chhung-gi*, OF THE SMALL HOUSE, lit. ཁང་པ་ *house*, མུང་མུང་ *small* གི་ *of*; ཁང་པ་ མུང་མུང་ནེའི་སྒང་ལ་བྱ་ཅིག་འདུག་ *khang-pa chhung-chhung te-i gang-la cha-chi du*, THERE IS A BIRD ON THE TOP OF THAT SMALL HOUSE; lit. ཁང་པ་མུང་མུང་ནེའི་ *of that small house*, སྒང་ལ་ *on the top*, བྱ་ཅིག་ *a bird*, འདུག་ *is*. Should the adjective be put before the noun, it takes the genitive case, and the inflection is then taken by the noun if alone with the adjective, but by the article or demonstrative pronoun if such accompany. Thus, བོད་པའི་སྦྱེས་དམན་ལ་ *pö-pe kyi-men la*, TO THE TIBETAN WOMAN. བོད་པའི་སྦྱེས་དམན་དེ་ལ་ཁ་ལག་གནང་རོགས་གནང་། *pö-pe kyi-men te la kha-la nang-ro-nang*, PLEASE GIVE SOME FOOD TO THAT TIBETAN WOMAN; lit. བོད་པའི་སྦྱེས་དམན་དེ་ལ་ *to that Tibetan woman*, ཁ་ལག་ *food*, གནང་རོགས་གནང་། *please give*.

2. Most adjectives end in གོ *po*, which is but seldom changed to མོ *mo*, when used with a feminine noun, *e.g.* གོད་མ་དཀར་པོ་ཅིག་ *gö-ma ka-po chi*, A WHITE MARE. Note that དཀར་པོ་ *ka-po*, WHITE is not changed to དཀར་མོ་ *ka-mo*.

3. Several adjectives are formed from nouns—the noun being put in the genitive case, thus: ཤིང་གི་སྒྲུབ་བྱམ་ཅིག་ *shing-gi nak-pum chi*, A WOODEN INK-POT, lit. ཤིང་གི་ *of wood*, སྒྲུབ་བྱམ་ཅིག་ *an ink-pot*. བསེར་གྱི་གཤུ་ *ser-kyi kao*, A GOLDEN CHARM BOX. Also from adverbs, the adverb being similarly put in genitive form, thus, འོག་གི་ཁང་མིག་ *ok-ki khang-mi*, LOWER ROOM, འོག་ meaning BELOW.

4. Other adjectives are formed from words repeated, thus:—གོར་གོར་ *gor-gor*, ROUND.

Others from words repeated with this difference that the first word has the inherent vowel *a*, the second a different vowel; *e.g.* འཁྱར་རེ་འཁྱོར་རེ་ *khyar-re khyor-re*, SHAKY, TOTTERING. Such repeated words are in the colloquial usually dissyllabic.

5. Adjectives denoting a negative such as those which in English begin with IN—, UN— or end with —LESS are occasionally rendered in Tibetan by མེད་ *me* or མེད་པ་ *me-pa*, following the noun concerned, *e.g.* བློ་མེད་ *thrim-me*, LAWLESS, *i.e.*

WITHOUT LAW; རོན་དག་མེད་པ་ *tön-ta me-pa*, USELESS, lit. WITHOUT MEANING. They are however more frequently rendered by a negative. Thus: THIS IS UNFITTING = THIS IS NOT FITTING and is accordingly rendered འདི་འོས་པོ་མི་འདུག། *di ö-po-min-du*.

6. —ABLE, —IBLE are often expressed by ཉན་པ་, e.g. ཁ་ལག་འདི་ཟ་ཉན་པ་མི་འདུག། *kha-la·di sa nyem-pa min-du*, THIS FOOD IS NOT EATABLE, i.e. IS NOT FIT FOR EATING, lit. ཁ་ལག་འདི་ THIS FOOD ཟ་ཉན་པ་ EATABLE, མི་འདུག་ IS NOT. Where the meaning is that of READY FOR, use ཆོག་ or ཆོག་ཆོག་, e.g. ཁ་ལག་འདི་ཟ་ཆོག་ཆོག་མི་འདུག། *kha-la·di sa chho-chho min-du* THIS FOOD IS NOT YET READY TO BE EATEN.

7. The comparison of adjectives is formed by ལས་ *le=than*, more than, thus: ཏ་དེ་ལས་ཏ་འདི་ཆེན་པོ་རེད། *ta te-le ta di chhem-po re*, THIS HORSE IS BIGGER THAN THAT ONE, lit. ཏ་དེ་ལས་ more than that horse, ཏ་འདི་ this horse ཆེན་པོ་རེད་ is big. Note that the adjective itself remains unchanged. Some adjectives, e.g. ཡག་ག་ *yak-ka*, BETTER, མང་ང་ *mang-nga*, MORE; ཆེ་བ་ *chhe-wa*, GREATER; ལྗང་པ་ *bom-pa*, THICKER have separate forms for the comparative. In such cases these are used with ལས་ in the same way as the adjective whose form does not

change, thus: ཏ་འདི་ཡག་ག་འདུག་ *ta di yak-ka du*, THIS IS THE BETTER HORSE; ཅེ་ལས་འདི་ཡག་ག་འདུག་ *te-le di yak-ka du*, THIS IS BETTER THAN THAT. Frequently the adjectival root is conjugated like a verb, thus; ཅེ་ལས་འདི་སྒྲོམ་གྱི་རེད། *te-le di bom-kyi re*, THIS IS THICKER THAN THAT.

8. The Superlative Degree of adjectives is formed either by ཤོས་ *shö* or by the words “more than all,” “from among all.” Thus: འདི་ཆེ་ཤོས་རེད། *di chhe-shö re*, THIS IS THE BIGGEST, གང་ཁའི་དགྲིལ་ནས་འདི་ཡག་པོ་རེད། *gang-khe kyi-ne di yak-po re*, THIS IS THE BEST, lit. གང་ཁའི་ *all*, དགྲིལ་ནས་ *from among*, འདི་ཡག་པོ་རེད། *this is good*. ཐམས་ཅད་ལས་རས་གོས་འདི་སྒྲུབ་གྱི་རེད། *tham-che le re-gö di trap-kyi re*, THIS IS THE THINNEST COTTON-CLOTH, lit. ཐམས་ཅད་ལས་ *more than all*, རས་གོས་འདི་ *this cotton cloth*, སྒྲུབ་གྱི་རེད་ *is thin*. Again, ཆང་མའི་ནང་ནས་འདི་རིང་པོ་རེད། *tshang-me nang-ne di ring-po re*, THIS IS THE LONGEST, lit. ཆང་མའི་ *all*, ནང་ནས་ *from among*, འདི་རིང་པོ་རེད། *this is long*.

9. Note that གང་ཁ། *gang-kha*, ཐམས་ཅད་ *tham-che* and ཆང་མ་ *tshang-ma* each mean *all*, and that དགྲིལ་ *kyi* and ནང་ *nang* mean *among* or *in*. They also govern the genitive case and follow it. (See below under Postpositions, Cap. XI).

WORDS.

Son སུ *pu*.

Parents ཕ་མ་ *pha-ma*.

Iron ལྷགས་ *cha*.

Things, goods ཅ་ (ཅ་) ལག་
cha-la.

Durable ཀྲོག་ཆེན་པོ་ *tro chhem-*
po.

Fat ཤ་རྒྱགས་པ་ *sha gyak-pa*.

Talk, speech སྐད་ཅ་ *ke-chha*.

Foal ཇིག་གི་ (རྟེན་) *ti-gi*.

Brave སྤྱང་ཆེན་པོ་ *nying*
chhem-po.

སྤྱང་ heart, ཆེན་པོ་ big.

Khampa, ཁམས་པ་ *kham-pa*,
i.e. inhabitant of Kham
(ཁམས་) large province in
Eastern Tibet.

EXERCISE No. 7.

This man is the son of good parents. མི་འདི་ཕ་མ་ལག་པོའི་སུ་རེད།
mi di pha-ma yak-pö pu re.

Iron things are more durable than wooden things. ཤིང་གི་ཅ་ (ཅ་) ལག་ལས་ལྷགས་ཀྱི་ཅ་ (ཅ་) ལག་ཀྲོག་ཆེ་གི་རེད།
shing-gi cha-la le cha-kyi cha-la tro chhe-ki re.

That fat woman is beating a foal. སྤྱེས་དམན་ཤ་རྒྱགས་པ་དེས་ཇིག་གི་ (རྟེན་) ཅིག་རྩང་གི་འདུག། *kyi-men sha gyak-pa*
te ti-gi chi dung-gi du.

It is my white mare's foal. འདི་ངའི་ཁྱོད་མ་དཀར་པོའི་རྟེན་གི་ (རྟེན་) རེད། *di nge gö-ma ka-pö ti-gi re*.

The Bhutanese are braver than the Chumbi Valley men, *lit.*
 more than the Chumbi Valley men the heart of the
 Bhutanese is big. གྲོ་མོ་བ་ལས་འབྲུག་པ་སྟིང་ཆེན་པོ་རེད།
tro-mo wa le druk-pa nying chhem-po re.

The Khampas are the bravest Tibetans. བོད་པ་སྒྲང་ཁའི་དགུལ་
 ཉས་ཁམས་པ་སྟིང་ཆེ་གི་རེད། *pö-pa gang-lhe kyi-ne kham-
 pa nying chhe-ki-re.*

This is nonsense (*lit.* useless talk). འདི་དོན་དག་མེད་པའི་སྒྲན་ཆ་
 རེད། *di tön-ta me-pe ke-chhu re.*

EXERCISE No. 8.

This is the thickest. He is that fat man's son. Please give
 me an iron ink-pot. Phari is colder than Lhasa. Many
 Bhutanese will go to Lhasa. The man who caught the dog is
 beating it.

CHAPTER V.

THE AUXILIARY VERB, "TO BE."

1. The conjugation of this verb is as follows:—

Present Indicative Tense.

Affirmative form.

ང་ཡིན་ *nga-yin* or ཡོད་ *yö*, I am.

ཁྱེད་ཡིན་ *khyö-yin* or ཡོད་ *yö* or རེད་ *re* or འདུག་ *du*, thou art.

ཁོ་ཡིན་ *kho-yin* or ཡོད་ *yö* or རེད་ *re* or འདུག་ *du*, he is.

ང་ཚོ་ཡིན་ *ngan-tsho yin* or ཡོད་ *yö*, we are.

ཁྱེད་ཚོ་ཡིན་ *khyön-tsho yin* or ཡོད་ *yö* or རེད་ *re* or འདུག་ *du*,
ye are.

ཁོ་ཚོ་ཡིན་ *khon-tsho yin* or ཡོད་ *yö* or རེད་ *re* or འདུག་ *du*, they
are.

2. ཡིན་ and རེད་ are used only in an *attributive* sense;
ཡོད་ and འདུག་ are used primarily in the sense of *existing*,
but are also sometimes used in an *attributive* sense. Thus:
ཀྱུ་ (ཀྱུན་) མ་ཟེན་མཁན་ང་ཡིན། *ku-ma sim-khen nga yin*, I AM
THE MAN WHO CAUGHT THE THIEF. *I am (exist) here*, ང་མདས་
(འདི་ཅུ་) ཡོད། *nga de yö*, never ང་མདས་ (འདི་ཅུ་) ཡིན། *nga*

de yin. HE IS GOOD, ཁོ་ཡག་པོ་རེད། *kho yak-po re* or ཁོ་ཡག་པོ་འདུག། *kho yak-po du.*

3. Negative form.

ང་མན་ (མིན་) *nga men* or མིན་ *me*, I am not.

ཁྱོད་མིན་ *khyö me* or མ་རེད་ *ma-re* or མི་འདུག་ *min-du*, thou art not.

ཁོ་མིན་ *kho-me* or མ་རེད་ *ma-re* or མི་འདུག་ *min-du*, he is not.

ང་ཚོ་མན་ (མིན་) *ngan-tsho men* or མིན་ *me*, we are not.

ཁྱོད་ཚོ་མིན་ *khyön-tsho me* or མ་རེད་ *ma-re* or མི་འདུག་ *min-du*, ye are not.

ཁོ་ཚོ་མིན་ *khon-tsho me* or མ་རེད་ *ma-re* or མི་འདུག་ *min-du*, they are not.

The distinction between མིན་ and མིན་ (མིན་) is the same as between ཡོད་ and ཡིན་།

e.g. ཡི་གེ་འདི་བྲིས་མཁན་ང་མིན་ (མིན་) ཁོ་ཡིན། *yi-ge di tri-khen nga men kho yin*, IT IS HE, NOT I, THAT WROTE THIS LETTER (lit. THE WRITER OF THIS LETTER, I AM NOT, HE IS).

The negative form is ཡོད་པ་མ་རེད། *yo-wa-ma-re*, e.g. ཁོ་ཡག་པོ་མི་འདུག། *kho-yak-po min-du*, HE IS (I KNOW) NOT GOOD, ཁོ་ཡག་པོ་ཡོད་པ་མ་རེད། *kho yak-po yo-wa-ma-re*, HE IS (I UNDERSTAND) NOT GOOD.

4. IS, ARE, WAS, WERE, joined to other verbs, or in the sense of THERE IS, THERE ARE, THERE WAS, THERE WERE, may be expressed by ཡོད། འདུག། or ཡོད་པ་རེད་ *yo-wu re*. As a general rule it may be said that ཡོད་ means IT IS THERE; I SAW IT THERE AND KNOW THAT IT IS STILL THERE. འདུག་ means I SAW IT THERE, BUT AM NOT SURE WHETHER IT IS STILL THERE OR NOT. ཡོད་པ་རེད་ means I DID NOT SEE IT, BUT, UNDERSTAND THAT IT IS THERE, e.g., THE DALAI LAMA IS RESIDING AT LHASA NOW-A-DAYS, ལྷོ་བས་མགོན་པོ་ཆེ་དང་སང་ལྷ་ས་ལ་བཞུགས་གནས་འཇགས་ཡོད། *kyam-gön rim-po-chhe teng-sang hla-sa la shu-den-ja yö*. This means "I saw the Dalai Lama at Lhasa and know that he is still residing there." If we substitute འདུག་ for ཡོད། it means "I saw the Dalai Lama at Lhasa, but am not sure whether he is still residing there." With ཡོད་པ་རེད་ instead of ཡོད་ it means "I understand that the Dalai Lama is residing at Lhasa."

5. To form the interrogative add པས་ or པ་ to ཡོད། ཡིན། རེད་ or མེད་, e.g. ཡོད་པས། *yö-pe*, ཡིན་པས། *yim-pe*; འདུག་ *du*, forms འདུག་གས་ (གས་) *duk-ke*, according to the ordinary rule for reduplication. [Cap. I, para. 27 (b).] Thus, མི་འདི་ཡག་པོ་རེད་པས། *mi di yak-po re-pe?* IS THIS MAN GOOD? མི་དེ་ནང་ལ་ཡོད་པས་ *mi te nang-la yö-pe*, IS THE MAN AT

HOME? (lit. IS THE MAN INSIDE?). The interrogative particle is often omitted where the existence of an interrogative pronoun, *who, what, where*, etc., shows that an interrogation is intended, e.g. མི་དག་སྤུ་རེ། *mi di su re*, WHO IS THIS MAN?

6. The *imperfect indicative, I was*, and the *perfect indicative, I have been*, are the same as the present indicative, the adverb གྲོན་ལ་ *ngen-la*, FORMERLY or other adverb of time being placed in front. Thus, མི་དག་ཡག་པོ་རེད། *mi di yak-po re*, THIS MAN IS GOOD. གྲོན་ལ་མི་དག་ཡག་པོ་རེད་ད་ལྟ་ཡག་པོ་མ་རེད། *ngen-la mi di yak-po re tan-da yak-po ma-re*, THIS MAN FORMERLY WAS GOOD; NOW HE IS NOT GOOD. བསམ་ས་ང་དང་མཉམ་དུ་བྱེད་མེད། *khe-sa nga tang nyam-tu khyö me*, YOU WERE NOT WITH ME YESTERDAY. If the sense is clear from the context the adverb of time may be omitted.

7. The *future* is ཡོང་ *yong*, which is the same for all persons, singular and plural, thus, ང་ཡག་པོ་ཡོང་ *nga yak-po yong*, I WILL BE GOOD; ཁོ་ཚོ་ཡག་པོ་ཡོང་ *khon-tsho yak-po yong*, THEY WILL BE GOOD. For the negative insert མི་ *mi* before ཡོང་ *yong*, thus, བྱེད་ཡག་པོ་མི་ཡོང་ *khyö yak-po mi-yong*, YOU WILL NOT BE GOOD. Interrogative ཡོང་ངས་ (ངས་) *yong-nge* or ཡོང་ང་ (ངས་) *yong-nga*.

8. The *conditional* is ཡོད་ན་ *yö-na*, or འདུག་ན་ *du-na*, for all

persons, singular and plural, past and present ; thus, ང་ཡག་
 བོ་ཡོད་ན་ *nga yak-po yö-na*, IF I AM GOOD, OR, IF I WERE GOOD ;
 ཁྱེད་ཡག་པ་ཡོད་ན་ *khö yak-po yö-na*, IF THOU ART GOOD, OR, IF
 THOU WERT GOOD. The negative is མེད་ན་ *me-na*, e.g. ཁྱོད་ཡག་
 བོ་མེད་ན་ *kho yak-po me-na*, IF HE IS (OR WAS) NOT GOOD.

9. The infinitive and verbal noun are formed from the root with བ་ added ; i.e. ཡོད་པ་ | *yö-pa*, ཡིན་པ་ | *yim-pa*, TO BE, THE BEING, TO HAVE BEEN, THE HAVING BEEN, TO BE ABOUT TO BE. The context tells whether they are present, past or future ; e.g. མི་འདི་ཡག་པོ་ཡིན་པ་ངས་གོ་བྱུང་ | *mi di yak-po yim-pa nge ko chung*, I HAVE HEARD THAT THIS MAN IS GOOD ; ཟློན་ལ་མི་འདི་ཡག་པོ་ཡིན་པ་གོ་བྱུང་མྱེད་མི་ངན་བྱས་ཤག | *ngen-la mi di yak-po yim-pa ko chung-te ta mi-ngen cke sha*, I HEARD FORMERLY THAT THIS MAN WAS GOOD, BUT NOW HE HAS BEHAVED BADLY (lit. HAS ACTED THE BAD MAN).

10. The present participle is rendered by ཡོད་དུས་ *yö-tü*, negative མེད་དུས་ *me-tü*, lit. at the time of being, ང་ཡག་པོ་ཡོད་དུས་ *nga yak-po yö-tü*, WHEN I AM (OR WAS) GOOD ; ཁྱོད་ཡག་པོ་མེད་དུས་ *kho yak-po me-tü*, WHEN HE IS (OR WAS) NOT GOOD. This participle is also rendered by ཡོད་པའི་དུས་ལ་ *yö-pe tü-la*, lit. AT THE TIME OF BEING or by ཡོད་པ་དང་ *yö-pa tang*. Past

time to be distinguished by adding རྩོན་ལ་ *ngen-la*, as with the imperfect and perfect indicative.

11. The *past participle* is formed by ཡོད་ནས་ *yö-ne*, negative མེད་ནས་ *me-ne*; e.g. ཁྱེད་ཡག་པོ་ཡོད་ནས་ *khyö yak-po yö-ne*, THOU, HAVING BEEN GOOD; ཁོ་ཚོ་ཡག་པོ་མེད་ནས་ *khon-tsho yak-po me-ne*, THEY, NOT HAVING BEEN GOOD.

12. ཡོད་མཁན་ *yö-khen*, or ཡོད་པ་ *yö-pa*, forms a participle used in an agentive sense. (See Cap. III, para. 3.) Thus, མི་དེ་ཡོན་ཏན་ཡོད་མཁན་ཅིག་རེད། *mi di yön-ten yö-khen chi-re*, THIS MAN IS A LEARNED ONE.

13. This verb has no imperative of its own. The sense of the imperative is often supplied by བྱས་ pronounced *cki*—negative མ་བྱེད་ *ma-cke*, these being the imperative of the verb བྱེད་པ་ *cke-pa*, TO DO; thus, ལྷགས་པ་མ་བྱེད་ *kuk-pa ma-cke*, DO NOT BE STUPID.

14. For denoting *vagueness* or *generality*, ཡོང་ *yong*, may be used, e.g. བོད་ལ་ལྷག་མང་པོ་ཡོང་ *pö la lu mang-po yong*, THERE ARE MANY SHEEP IN TIBET.

15. ཡོད་ *yö*, is also used to denote *having*, *possessing*, with the subject in the dative. Thus, ཁྱེད་ལ་ན་ཡོད་པས། *khyö-la ta yö-pe*? HAVE YOU A HORSE? རྩོན་ལ་ཡོད་ད་མེད། *ngen-la yö ta*

me, I HAD ONE, BUT I HAVE NOT GOT IT NOW. The ལ་ may also be omitted, thus: ཁྱོད་ཏོ་ཡོད་པས། *kyö ta yö-pe?*

16. For, *potential, permissive, hortative and optative* forms of the auxiliary verb as well as for such expressions as "IN ORDER TO BE," IT IS PREPARED FOR, IT IS PROBABLE, IT IS SUITABLE FOR, see Chapter VII. For BECAUSE IT IS, see Chapter VI.

17. In conclusion, it should be noted that Tibetan sometimes employs another verb where the verb *to be* is employed in English; e.g. ཁྱོད་རེའི་ཨ་མ་གླ་ས་ལ་བསྐྱད་འདུག། *kyö-re a-ma hla-sa la de-lu*, YOUR MOTHER IS (lit. IS REMAINING) AT LUASA.

WORDS.

He = ཁོ་རང་ *kho-rang*.

Is staying = བསྐྱད་འདུག་ *de-lu*.

Pen = རྒྱ་གུ་ *nyu-gu*.

When grown up, *lit.* when the years rise = རེ་ལོང་ན་ *lo-long-na*.

Call. *lit.* make come = ཤོག་

ཤེས་ (ཤེད་) *sho cki*.

Monk = བླ་པ་ *tra-pa*.

Where = ག་པ་ *ka-pa*.

Boy = བུ་གུ་ *pu-gu*.

Darjeeling = རྫོང་གླིང་ *Dor-je-ling*.

Will be a thief, *lit.* will steal = ཀྱུ་ (ཀྱུན་) མ་ཀྱེ་ཡོང་ *ku-ma ku-yong*.

Two = གཉིས་ *nyi*.

Tall, *lit.* long body = གཟུགས་ བོ་རིང་བོ་ *suk-po ring-po*.

Many = མང་བོ་ *mang-po*.

Chinaman = གྱུ་མི་ *gya-mi*.

The Chumbi Valley = གྱོ་མོ་ བོ་ལྷོ་ *tro-mo*.

At home, *lit.* within = རང་ལ་ *nang-la*.

EXERCISE No. 9.

When he is (or was) at home. ཁོ་རང་ནང་ལ་ཡོད་དུས། *kho-rang nang-la yü-tü.*

He is (*lit.* is staying) at Darjeeling. ཁོ་དོ་ཇེ་ལྷིང་ལ་བཞུགས་འདུག།
kho Dor-je-ling-la de du.

This is not my pen ; it is yours. འདི་ངའི་ལྷུ་གུ་མ་རེད། ཁྱེད་རེའི་
རེད། *di nge nyu-gu ma-re, khyö-re re.*

He was a thief ; now he is a good man. སྤོན་ལ་ཁོ་ཀུན་མ་རེད་ད་
ཡག་པོ་རེད། *ngen-la kho ku-ma re, ta yak-po-re.*

If he is at home, call him here. ཁོ་ནང་ལ་འདུག་ན་མདས་ (འདི་ཅུ་)
ཤོག་གིས་ (ཁྱེད་)། *kho nang-la du na, de sho cki.*

He has been a monk, but is now a trader.¹ སྤོན་ལ་ཁོ་གྲུ་བ་རེད་
ད་ཆོང་བ་རེད། *ngen-la kho tra-pa re, ta tshong-pa re.*

When the boy is grown up, he will be a thief. བྱ་གུ་འདི་ལོ་ལོང་
ན་ཀུན་མ་ཀྱ་ཡོང་། *pu-gu di lo-long-na, ku-ma ku-yong.*

I have two ponies. ང་ལ་དྲ་གཉིས་ཡོད། *nga-la ta nyi yö.*

You are tall. ཁྱེད་གཟུགས་པོ་རིང་པོ་རེད། *khyö suk-po ring-po re.*

Are there many Chinamen in the Chumbi Valley ? གྲོ་མོ་ལ་
གྲླ་མི་མང་པོ་ཡོང་ངས། *tro-mo la gya-mi mang-po yong-
nge ?*

¹ A common transition among Tibetans.

Where is my mother ? ཇའི་ཨ་མ་ག་པ་བསྐྱེད་འདུག། *nge a-ma*
ka-pa de du ?

EXERCISE No. 10.

A boy is here. This man is stupid. I am at home. If he has a good dog. He is not at home. Are all the men here? When I was in Darjeeling. The monk is cleverer than the trader. The trader's father is the cleverest.



CHAPTER VI.

The Verb.

1. The Tibetan verb denotes *an impersonal action, a state of being, doing, happening, etc.*, and is in effect a verbal noun. Thus: ཁོས་ལུག་ཤ་ཟ་གི་འདུག། *khö luk-sha sha-ki-du*, HE IS EATING MUTTON, *lit.*, BY HIM, AS REGARDS MUTTON, AN EATING IS; ཚོང་པ་དེ་སང་ཉིན་བསྐྱེབས་ཡོང་། *tshong-pa te sang-nyi lep-yong*, THE TRADER WILL ARRIVE TO-MORROW, *lit.*, AS REGARDS THE TRADER, TO-MORROW, AN ARRIVING WILL BE.

2. There is no separate inflection in the verb itself, by which one can distinguish between the singular and plural numbers, or between the active and passive voices. Even the different tenses are often the same in the colloquial as used by ordinary, uneducated persons. By the accompanying noun or pronoun one can tell whether the singular or plural is meant. The accompanying auxiliary verb, and sometimes an alteration in the root, gives the tense. From the context and from the inflexion of the noun or pronoun, if any, one must judge whether the voice is active or passive. The infinitive, participles and some of the tenses are formed by adding monosyllabic particles, *e.g.* ན། ནས། ནུས། etc. to the root.

3. The verbal root-inflections, *i.e.* the changes in the roots of the verbs for different tenses, are of less importance than they otherwise would be, since in the colloquial of uneducated persons the great majority of verbs use the perfect root for all tenses. Thus, the verb *to put in* has in the literary language four roots, *viz.* :—

Present	root འདུག་ <i>ju.</i>
Perfect	do. བཅུག་ <i>chu.</i>
Future	do. བཞུག་ <i>sku.</i>
Imperative	do. ཅུག་ <i>chlu.</i>

But the ordinary colloquial employs the perfect root བཅུག་ for all the tenses.

4. The exceptions to the above rule are : —

(a) Verbs, the present root of which end in the inherent འ or ར, usually make this present root for the present indicative, future indicative formed by གི་ཡིན་ *ki-yin*, negative form of the imperative, present participle, agentive participle, present infinitive, and verbal noun, e.g. ཟ་གི་འདུག། *sa-ki-du*, HE IS EATING, from the present root ཟ་ not བཟས་ཀྱི་འདུག། *se-kyi-du*; ལྷ་གི་རེད། *sku-ki-re*, HE WILL REQUEST, from the present root ལྷ་ not ལྷས་ཀྱི་རེད། *sku-kyi-re*, from the perfect root ལྷས། But བསྐོས་ཀྱི་འདུག་ *kü-kyi-du*, HE APPOINTS, from the perfect root བསྐོས་ not སྐོག་གི་འདུག་ *ko-ki-du*, from the present root སྐོ།

Well-educated Tibetans use the present root of most verbs for those parts of the verb, which are detailed in (a) above. And, as the student improves, he will learn to do the same.

(b) Incompound verbs, of which the second verb is བཞད་བ་ *nang-wa* (such verbs are used in the honorific language), the

first verb keeps the present root as a rule in all tenses; e.g.

གཏོང་ང་ (བ་) གནང་བ་ *tong-nga nang-wa*, TO SEND, *hon.*

(c) In the imperative the root is sometimes changed. This is dealt with below in the paragraph on the imperative (see para. 12).

(d) As regards those verbs whose present and perfect roots have the same pronunciation, it is immaterial whether we write the present or perfect root. The present root is therefore written for these, both in the grammar and dictionary, in order to avoid the necessity of adding the literary spelling in brackets in such cases.

5. The student is warned against using the different roots for the present, future, perfect and imperative given in general dictionaries. These hold good only for the literary language and would often lead him astray in the colloquial. For instance, the Lhasa man, educated or uneducated, will always say བཏབ་ཀྱི་འདུག། *tap-kyi-du*, HE sows (the field), never འདེབས་ཀྱི་འདུག། *dep-kyi-du*; བཏབ་ being the perfect and འདེབས་ the present root.

So also always ཉོས་ཡོང་། *nyö-yong*, HE WILL BUY, from the perfect root ཉོས་ never ཉོ་ཡོང་། *nyo-yong*, from the future root ཉོ།

6. For simple conversation the perfect root is the most important. We will now consider each mood and tense in detail.

7. ལུག་པ་ *luk-pa*, TO POUR.

Present Indicative.

|ངས་ *nge* or ང་ཚོས་སླུག་གི་ཡིན་ *ngan-tshö luk-ki-yö*, I (or we) pour (or am pouring).

ཁྱོད་རེས་ (ཀྱིས་) *kh yö-re* or ཁྱོད་ཚོས་སླུག་གི་འདུག་ *kh yön-tshö luk-ki-du*, you (or ye) pour (or are pouring).

ཁོས་ *khö* or ཁོ་ཚོས་སླུག་གི་འདུག་ *khon-tshö luk-ki-du*, he (or they) pours (or is pouring).

The ཡིན་ and འདུག་ are often omitted, e.g. ཁོས་སླུག་གི་ *khö luk-ki*, he is pouring.

Note that the agentive case of the pronoun is employed, this being a transitive verb. (Chapter III, para. 13).

8. **Imperfect Indicative.**—This (*I was pouring*, etc.), like that of the auxiliary verb, is the same as the present with སྔན་ལ་ *ngen-la* or other adverb of time added.

9. **Perfect Indicative.**—|ངས་ *nge* or ང་ཚོས་སླུགས་ག་ (བ་) ཡིན་ *ngan-tshö luk-ka-yin*, I (or we) poured (or have poured).

ཁྱོད་རེས་ (ཀྱིས་) *kh yö re* or ཁྱོད་ཚོས་སླུགས་ག་ (བ་) རེད་ *kh yön-tshö luk-ka-re*. You (or ye) poured (or have poured).

ཁོས་ *khö* or ཁོ་ཚོས་སླུགས་ག་ (བ་) རེད་ *khon-tshö luk-ka-re*. He (or they) poured (or have poured).

Note the reduplication of the ག་ after སླུགས་; also that, as in the case of the auxiliary verb, where ཡིན་ is used

for the 1st person, འདུག་ is ordinarily used for the 2nd and 3rd, and where ཡིན་ for the 1st person རེད་ for the 2nd and 3rd. The perfect is also rendered by བྱང་ or སྟོང་ and sometimes by འདུག་ added to the root of the verb, and the same for all persons, thus, ངས་གོ་བྱང་ | *nge ko-ckung*, I HEARD ; ཁོ་གི་སྟོང་ | *kho shi-song*, HE DIED.

Note also here the difference of root referred to in para. 4 (a) of this chapter ; ཁོས་བྱ་གི་འདུག་ *khö sku ki-du*, HE IS PETITIONING, but ཁོས་བྱས་པ་རེད་ *khö skü-pa re*, HE HAS PETITIONED.

10. **Pluperfect.**—This (I HAD POURED, etc.) is translated in the same way as the perfect, just as the imperfect is translated in the same way as the present. The context will sometimes include an adverb of time, and will in any case usually show whether the perfect or pluperfect is intended.

11. **Future Indicative.**—ངས་ *nge* or ང་ཚོས་བྲུག་གི་ཡིན་ *ngan-tshö luk-ki-yin*, I (or we) will pour.

ཁྱེད་རེས་ (ཀྱེས་) *khyö-re* or ཁྱེད་ཚོས་བྲུག་གི་རེད་ *khyön-tshö luk-ki-re*, you (or ye) will pour.

ཁོས་ *khö* or ཁོ་ཚོས་བྲུག་གི་རེད་ *khon-tshö luk-ki-re*, he (or they) will pour.

ཡོང་ *yong* added to the perfect root of the verb may also be used for all persons, thus, ངས་བྲུགས་ཡོང་ *nge luk-yong*, I WILL

POUR; ཁོ་ཚོས་སྒྲགས་ཡོང་ *khon-tshö luk-yong*, THEY WILL POUR.

Neither the present nor the future root is used with ཡོང་ in this sense, e.g. I WILL BUY རས་ཉིས་ཡོང་ | *nge nyö-yong*, not

རས་ཉི་ཡོང་ | *nge nyo-yong*. I WILL DO THIS WORK རས་ལས་ཀ་

འདི་བྱས་ཡོང་ | *nge le-ka di cke yong*; བྱས་ the perfect root is

used, not བྱད་ the present root, nor བྱ་ the future root. THE

ICE WILL MELT RAPIDLY. རྒྱལ་པ་སྤྱོད་པ་པོ་བྱས་ཡོང་ | *khyaḥ-*

pa gyok-po skü-yong. Here again the perfect root བྱས་ *skü*

is used, not བྱ་ *sku*, the present root, nor བྱལ་ *sku*, the future

root.

12. **Imperative.** — In literary Tibetan many verbs have a separate root for the imperative as well as for the present, future and perfect tenses, and such roots are given in general dictionaries. But in the colloquial the imperative is usually the present or perfect root of the verb. When the root contains an inherent *a* or འ this is often changed to ར; e.g.

མིག་ལྟོས་ *mik-tö*, LOOK ! from present root ལྟ་ *ta*.

SEND THIS MAN ! མི་འདི་བཏོང་ | *mi di tong*.¹

BUY THIS THING ! སྤྱད་ལག་འདི་ཉིས་ | *cha-la di nyö*.²

¹ Present root.

² Perfect and imperative root.

TELL (YOUR) PETITION ! ལྷན་བྱ་ལྷན་ | *nye-sku skü.*¹

SOW THIS FIELD ! རིང་ཁ་འདི་བདབ་ | *sking-kha di tap.*²

In addressing servants, coolies and others of low rank ཤིག་ *shi* is often added, e.g. *Pour !* ལྷགས་ཤིག་ *luk-shi.*

In addressing persons of somewhat better position རོགས་གནང་ *ro-nang*, and རོགས་བྱིད་ *ro-cke*, the former being the slightly more polite of the two, are substituted for ཤིག་ | Thus,

ལྷགས་རོགས་གནང་ | *luk-ro-nang*, PLEASE POUR. Other particles used after the imperative to soften it are དང་ pronounced *ta* and ཡ་ *a*. These soften the order, but are not quite so polite as རོགས་གནང་ *ro-nang* or རོགས་བྱིད་ *ro-cke*, e.g. ལྷོས་དང་ *tö-ta*, DO LOOK ! འོ་ན་གྱུག་ཡ་ | *o-na gyu-a*, WELL, YOU MAY GO. མདས་ཤོག་ཡ་ | *de sho-a*, COME HERE, DO. ཁོ་ལ་རྟེན་རོགས་གནང་ | *kho-la tri-ro-nang*, PLEASE ASK HIM.

13. The negative of the imperative is formed by putting མ་ *ma* before the imperative, e.g.

DO NOT SEND THIS MAN, མི་འདི་མ་གཏོང་ | *mi-di ma-tong.*

DO NOT BUY THIS THING, སྤྱད་ལག་འདི་མ་ཉི་ | *cha-la di ma-nyo.*

¹ Perfect root.

² Perfect root.

DO NOT TELL (YOUR) PETITION, མྱོན་མུ་མུ། *nye-shu ma-shu*.

DO NOT SOW THIS FIELD, ཁྱིང་ཁ་འདི་མ་བདེ། *shing-kha di ma-tap*.

It will be noted from the above examples that verbs ending in རྩོད་ or རྩོད་ usually take the perfect root for the positive imperative and the present root for the negative imperative. Verbs ending in inherent *a* also take the present root for the negative imperative, e.g. མིག་མ་ལྟ་ *mik-ma-ta*, DO NOT LOOK. ཤ་མ་ཟ་ *sha-ma-sa*, DO NOT EAT MEAT. Those verbs, which form irregular imperatives, take the present root for the negative, e.g. ཤོག་ *sho*, COME! མ་ཡོང་ *ma-yong*, DO NOT COME! གུག་ *gyu*, GO! མ་འགྲོ་ *man-dro*, DO NOT GO!

14. It should be noted also that verbs of *telling, ordering* and the like govern the imperative, thus, ཁོ་ཕག་རི་ལ་ཤོད་ལབ་ ཤོག། *kho pha-ri la dö lap shi*, TELL HIM TO STAY AT PHARI, lit. TELL HIM STAY AT PHARI.

15. **Conditional Tenses.**—They are formed thus: Present Conditional, IF HER SON IS ILL THE MOTHER WILL BE GRIEVED, བྱ་འདི་ན་ན་ (if ill) ཨ་མས་སྐྱབ་བསྐྱལ་བྱས་ཡོང་ *pu di na-na a-me duk-nge cke-yong* (WILL BE GRIEVED, lit. WILL MAKE GRIEF). Past Conditional, IF I HAD KNOWN YESTERDAY, I WOULD HAVE GIVEN IT, བས་ས་ *khe-sa* (YESTERDAY) ངས་ན་གོ་ན་ *nge ha-ko-na* (IF I HAD KNOWN) བསྐྱེར་ར་ (བ་) ཡོད། *te-ra-yö* (WOULD HAVE GIVEN). Note that both for the present and the past the clause begin-

ning with *if* takes ན་ added to the root of the verb; that the second clause, as in English, takes the future, when joined to a present conditional clause; and that, when joined to a past conditional clause, the second clause takes the perfect indicative changing ཡིན་ into ཡོད་ and རེད་ into རུག་. Thus, IF HE

HAD KNOWN YESTERDAY, HE WOULD HAVE GIVEN IT. བས་ས་ཁྱིམ་

ན་གོ་ན་བཞེར་ (བ་) རུག། *lhe-sa khö ha-ko-na te-ra-du.*

16. AS, BECAUSE, SINCE is expressed by ཅང་, e.g. ཁྱོད་ཚེས་
བྱས་ས་བྱུང་ཅང་ངས་བྱས་པ་ཡིན། *khyön-tshö che ma-thup-tsang*
ngé che-pa-yin. AS YOU COULD NOT DO IT, I DID IT. འདི་ཆེ་
དྲག་ཅང་སྒྲིག་གི་མ་རེད། *di chhe-tra-tsang drik-ki ma-re.* THIS
WILL NOT DO AS IT IS TOO LARGE.

Note that the adjectival root ཆེ་ is here conjugated as a verb (see Chap. IV. para. 7).

17. **Present Participle.** This is formed by adding ཅུས་ *tü* to the root, e.g. ཁྱོད་ཀྱི་བདུངས་ཅུས་མི་ཅིག་བསྐྱེབས་སོང་། *khö tre dung-tü mi chi leṣ song*, WHILE HE WAS BEATING THE MULE, A MAN ARRIVED. Or ཅུས་ལ་ may be added to the infinitive (see para. 23 below), the latter being put in the genitive; e.g. ཁྱོད་ཀྱི་བདུངས་པའི་ཅུས་ལ་. *khö tre dung-pe tü-la*, etc. This participle may also be formed by adding པ་དང་ or བ་དང་ to the root, e.g. ཁྱོད་ཀྱི་བདུངས་པ་དང་མི་ཅིག་བསྐྱེབས་སོང་། *khö tre dung-pa-tang mi chi leṣ-song.*

18. **Past Participle.**—Formed by adding ནས་ *ne* to the perfect root, *e.g.* ཅུ་ལྷགས་ནས་ *chhu luk-ne*, HAVING POURED OUT THE WATER. It takes also the place of a pluperfect and a gerund. Thus: HE HAS BECOME RICH BY TRADING, ཁོ་ཚོང་བརྒྱུ་ནས་ཕྱག་པོ་བྱང་ང་ (བ་) རེད། *kho tshong gyaṅ-ne chhuk-po chkung-nga-re*. ཁོ་ (he) ཚོང་བརྒྱུ་ནས་ (having traded) ཕྱག་པོ་ (rich) བྱང་ང་ (བ་) རེད། (has become). AFTER HE HAD WRITTEN THE LETTER, HE DESPATCHED IT. ཁོས་ཡི་གེ་བྲིས་ནས་ (having written) བཏང་ང་ (བ་) རེད། *khö yi-ge tri-ne tang-nga-re*. This ནས་ | ན་ the conditional and ཏུས་ the present participle make up largely for the poverty of the Tibetan language in conjunctions.

19. **Agentive Participle.**—Formed by ངན་ | མཁན་ | བ་ or བ་ added to the root. These Agentive participles may have either a past, a present or a future signification. ངན་ and མཁན་ are used with animate objects and have an active signification. བ་ or བ་ when used with animate objects denote the passive. With inanimate objects བ་ or བ་ are used in preference to ངན་ or མཁན་ | བ་ is used after vowels and ང་ ར་ or ལ་; བ་ after the other final consonants. EXAMPLES :

—THE MESSENGER WHO WENT YESTERDAY. ཁྱེ་ས་འགྲོ་ངན་
(མཁན་) བང་ཆེན་དེ། *khe-sa dro-ngen pang-chhen te.*

THE MESSENGER WHO WILL GO TO-MORROW. སང་ཉིན་འགྲོ་ངན་
(མཁན་) བང་ཆེན་དེ། *sang-nyi dro-ngen pang-chhen te.*

THE MAN WHO SENT THE LETTER YESTERDAY. ཁྱེ་ས་ཡི་གེ་གཏོང་
ངན་ (མཁན་) མི་དེ། *khe-sa yi-ge tong-ngen mi te.*

THE LETTER WHICH WAS SENT YESTERDAY. ཁྱེ་ས་བཏང་ངའི་
(བའི་) ཡི་གེ་དེ། *khe-sa tang-nge yi-ge te.*

THE MAN WHO WAS SENT YESTERDAY. ཁྱེ་ས་བཏང་ངའི་ (བའི་)
མི་དེ། *khe-sa tang-nge mi te.*

It will be noticed from the above examples that ངན་ and མཁན་ do not usually take the genitive case.

20. **Verbal Noun.**—Either takes the infinitive form or is formed by adding ཡ་ *ya* to the root, e.g. བྱོས་ཡ་ *trö-ya*, THE RUNNING AWAY FROM བྱོས་པ་ *trö-pa*, TO RUN AWAY. དམག་རྒྱུ་བ་ ཏུ་ས་བྱོས་ཡ་འདི་ཡག་པོ་མ་རེད། *mak gyap-tü trö-ya di yak-po ma-re*, THE RUNNING AWAY WHEN A BATTLE IS BEING FOUGHT (དམག་རྒྱུ་བ་ཏུ་ས་) IS WRONG. Again: NOW-A-DAYS IS THE TIME FOR GOING TO INDIA, དེ་རིང་སང་རྒྱལ་འགྲོ་བའི་ (or འགྲོ་ཡའི་) ཏུ་ས་རེད་ *te-ring-sang gya-la dro-we tü re*, lit. དེ་རིང་སང་ (NOW-

A-DAYS) གྲུ་ལ་ (TO INDIA) འགྲོ་བའི་ (OF GOING) ཏུས་ (THE TIME) རེད་ (IS). Infinitives and verbal nouns can also be formed from other parts of the verb. Thus, བྱེད་བ་ TO DO OR THE DOING, བྱས་ཚར་ར་ (བ་) OR བྱས་བ་ཡིན་བ་ THE HAVING FINISHED DOING, e.g. རྒྱལ་ཆ་བྱས་ཚར་ར་ (བ་) ཡག་པོ་བྱུང་། *ke-chha cke-tshar-ra yak-po chung*, lit. THE HAVING FINISHED THE DISCUSSION IS GOOD, i.e. IT IS GOOD THAT THE DISCUSSION HAS BEEN FINISHED. Similarly བྱེད་འགྲོ་ཡོད་བ་ THE BEING ON THE POINT OF DOING, བྱེད་གྲུ་ཡིན་བ་ THE BEING ABOUT TO DO, OR THAT WHICH IS TO BE DONE.

21. Verbs governed by verbs of SEEING, PERCEIVING, HEARING, THINKING, BELIEVING, KNOWING, SAYING, etc., take the form of the verbal noun; e.g. ཁོ་ཀུན་པ་ཡིན་བ་ངས་ཉ་གོ་སོང་། *kho kuk-pa yim-pa nge ha-ko song*. I PERCEIVED THAT HE WAS A SIMPLTON. ཁྱེད་ཁ་ལག་ཟས་ཚར་ར་ (བ་) ཡིན་ན་ (ནས་) བསམས་བྱུང་། *khgyö kha-la sé-tshar-ra yin-na sam-chung*. I THOUGHT YOU HAD FINISHED EATING.

22. IN ORDER TO, FOR THE SAKE OF, FOR THE PURPOSE OF and the like are frequently rendered by the verbal noun in the genitive followed by རྟོན་ལ་ or རྟོན་དག་ལ་, e.g. ཁ་མཚུ་འདི་ཐོབ་བའི་རྟོན་ལ་ངས་དགའ་ལས་མང་པོ་བརྒྱབ་བ་ཡིན། *kham-chhu di thop-pe tön-la nge kap-le mang-po gyap-pa yin*; I HAVE ENDURED A GREAT DEAL OF TROUBLE IN ORDER TO SUCCEED IN THIS LAW-SUIT. ཞིང་ཁ་འདི་བདེ་བའི་རྟོན་དག་ལ་ང་མདས་ཡོང་ང་ (བ་) ཡིན། *sking-*

kha di taṭ-pe tön-ta-la nga de yong-nga-yin; I HAVE COME HERE FOR THE PURPOSE OF SOWING THIS FIELD.

23. **Infinitive.**—This is the form of the verb found in dictionaries and vocabularies. It is the present root with བ་ *pa* added in the case of roots ending in ག་ད་ན་བ་མ་ས། *ka, ta, na, ṭa, ma, sa*, and with བ་ *wa* added in the case of roots ending in a vowel or ང་འ་ར་ལ། *nga, a, ra, la*. It is used in the sense of *in order to*; e.g. བཀའ་སྒྲོན་སྤྱད་ལ་ཚོང་གྱུག་ག་ (གྱུབ་པ) ཟྱན་པ་རེད། *ka-lön-pung-la tshong gyak-ka chhim-pa-re*, HE HAS GONE TO KALIMPONG TO TRADE. གྱུ་ added to the present root also expresses the infinitive. Thus, ད་འགྲོ་གྱུ་ག་ཚོང་ཡོད། *ta dro-gyu ka-tshö yö*, HOW FAR (HAVE WE) TO GO NOW?

Several verbs, e.g. དགོས་པ་ *gö-pa*, TO BE NECESSARY, བྱུང་པ་ *thup-pa*, TO BE ABLE, ཆོག་པ་ *chhok-pa*, TO BE ALLOWED and འདོད་པ་ *dö-pa*, TO WISH, take the root and not the infinitive of the verb which they govern; e.g. ད་ཁྱེད་འགྲོ་ཆོག་གི་རེད། *ta khyü dro chho-ki-re*, YOU ARE PERMITTED TO GO NOW.

24. As a general rule, it may be said that when a verb can be turned into a verbal noun it should be translated as one. Thus "Now-a-days is the time to go to India" is translated into Tibetan as above "Now-a-days is the time of going to India." Similarly, "It is wrong to run away when a battle is being fought" is translated "The running away when a battle is being fought is wrong."

WORDS.

Official = དཔོན་པོ་ *pöm-po*.Messenger = བང་ཆེན་ *pang-
chhen*.Muleman = རྩེ་པ་ *tre-pa*.To, into the presence of = རྩེ་ལ་ *tsa-la*.To make effort, strive = སྙིང་རུས་བྱེད་པ་ *nying-rü
che pa*.Tibetan language = བོད་སྐད་ *pö-ke* (derived from བོད་
pö, Tibet and སྐད་ཆ་ *ke-
chha*, speech).To know = ཤེས་པ་ *she-pa*.Quickly, soon = མགྱུགས་པོ་ *gyok-po*.Water = ཆུ་ *chhu*.To learn = བསླབ་པ་ *lap-pa*.Difficult = དཀའ་ལས་ ཁག་པོ་ *ka-le khak-po*.Letter = ཡི་གེ་ *yi-ge*.To receive = འབྱོར་བ་ *jor-wa*.Kalimpong = བཀའ་ལློན་ཕུང་ *ka-lön-pung*.To buy = ཉོ་བ་ *nyo-wa*.

EXERCISE No. 11.

I see the house. ངས་ཁང་པ་མཐོང་གི་འདུག། *ngy' khany-pa
thong-gi-du*.I will see your house to-morrow. མང་ཉིན་ཁྱོད་རེའི་ཁང་པ་ངས་
མིག་ལྟ་གི་ཡིན། *sang-nyi khyö-re khany-pa ngy' mik-la-
ki-yin*.The official has sent a messenger to me. དཔོན་པོས་བང་ཆེན་ཅིག་
ངའི་རྩེ་ལ་གཏོང་ང་ (བ་) གནང་བྱུང་། *pöm-pö pang-chhen
chi nge tsa-la tong-nga nang-chung*.You have sent your worst pony ; please sell me a better one.
ཁྱོད་རེས་ (ཀྱིས་) རྩ་སྐྱུག་ཤོས་ཅིག་བཏང་འདུག་ཡག་ག་

ཅིག་ཚང་རྟ་གས་བྱེད། *khyö-re ta duk-shö chi tang-du yak-*
ka chi tshong-ro-cki.

He is beating a mule. ཁོས་རྩེ་དུང་གི་འདུག། *khö tre dung-gi-du.*

He was beating the muleman yesterday. ཁས་ས་ཁོས་རྩེ་བ་
 རྩེ་གི་འདུག། *khe-sa khö tre-pa dung-gi-du.*

If you work hard (*lit.* make effort) you will soon know Tibetan.

བྱོར་རེས་ (ཀྱིས་) མྱོང་བུས་བྱེད་ན་བོད་སྐད་མགྱོགས་པོ་ཤེས་
 ཡོང་། *khyö-re nyiing-rü che-na pö-ke gyok-po she-yong.*

Do not beat the pony. ཏ་མ་དུང་། *ta ma-dung.*

Tibetan is difficult (*lit.* the learning Tibetan is difficult).

བོད་སྐད་བསྒྲུབ་ཡང་ཀའ་ལས་ཁག་པོ་རེད། *pö-ke la-pya*
ka-le khuk-po-re.

I received the letter from Dawa Tshering (*lit.* sent by Dawa
 Tshering) yesterday. ཁས་ས་ཁློ་བ་ཚོ་རིང་གིས་བཏང་ངའི་

(བའི་) ཡི་གེ་དེ་ང་ལ་འབྱོར་བྱུང་། *khe-sa Da-wa Tshe-*
ring-gi tang-nge yi-ge te nga-la jor-ckung.

After going to Darjeeling, go to Kalimpong. བྱོར་དོ་རྩི་གླིང་ལ་

ཕྱིན་ནས་བཀའ་ཁྲོན་སྤང་ལ་གྱུག། *khyö Dor-je-ling-la chhin-*
ne ka-lön-pung-la gyu.

When you are at Kalimpong, buy a pony. བྱོར་བཀའ་ཁྲོན་སྤང་

ལ་བསྐྱར་དུས་དྭ་ཅིག་ཉིས། *khyö ka-lön-pung-la de-tü ta-*
chi nyö.

EXERCISE No. 12.

He is buying. The trader has bought these goods at (*lit.* from) Lhasa. Call my servant. Do not pour the water. I have sent a messenger to Darjeeling. If you had petitioned the official yesterday, he would have sent a good pony. I am going to the bazaar to see whether there are any new arrivals (*lit. comers*, from ཡོང་བ་ to come) from Lhasa.

CHAPTER VII.

THE VERB—continued.

1. **Negatives.**—The negative used with the present and future indicative (except with རེད་) is མི་ *mi*. With all other tenses and with རེད་ *re* even though in the present or future མ་ *ma* is used. The negative with ཡིན་ *yin* is shortened into མན་ *men*, that with ཡོད་ *yö* into མེད་ *me*. Thus : ཁོ་ཡོང་གི་མི་འདུག་ *kho yong-gi min-du*, HE IS NOT COMING ; ཁོ་ཡོང་གི་མ་རེད་ *kho yong-gi ma-re*, HE WILL NOT COME ; སང་ཉིན་ཁོ་བསྐྱེད་མ་ཡོང་། *sang-nyi kho lep-mi-yong*, HE WILL NOT ARRIVE TO-MORROW ; ང་འགྲོ་གི་མན། *nga dro-ki men*, I WILL NOT GO ; ངས་ཤེས་ཀྱི་མེད། *nge shing-gi-me*, I DO NOT KNOW.

2. With the perfect indicative ending in རེད་ it is better to place the negative before the root ; e.g. HE DID NOT GO YESTERDAY, ཁས་ས་ཁོ་མ་ཕྱིན་པ་རེད། *khe-sa kho ma-chhim-pa-re*, in preference to ཕྱིན་པ་མ་རེད། *chhim-pa ma-re*, though neither is incorrect.

3. NEVER is translated by མ་སྟོང་ *ma-nyong*, following the root of the verb, e.g. ང་ཌོ་རྒྱུང་ལ་འགྲོ་མ་སྟོང་། *nga Dor-je-ling-la dro ma-nyong*, I HAVE NEVER BEEN TO DARJEELING.

4. **Interrogatives.**—These follow the rules given in Chapter V, para. 5. To these must be added the rule that ལྱུང་ *chung*, སྤོང་ *song*, and སྟོང་ *nyong* (this latter without མ་ *ma*, meaning EVER) take འདྲ་ *nge*. Thus: HAS MY FATHER ARRIVED? འདྲ་པ་པ་བསྐྱབས་ལྱུང་འདྲ་ | *nge pa-pa lep chung-nge*? Again, HAVE YOU EVER BEEN TO DARJEELING? ཁྱོད་རྩི་ཐིག་གི་ལ་འགྲོ་སྟོང་འདྲ་ | *khyö Dor-je-ling-la dro nyong-nge*? Sometimes ཡིན་ is used instead of རེད་ in interrogative sentences for the second person, singular and plural, e.g. ཁྱོད་ལྷ་ས་ལ་འགྲོ་གི་ཡིན་པས་ | *khyö lha-sa-la dro-ki yim-pe*? ARE YOU GOING TO LHASA?

5. An interrogative is also formed by ཨ་ཡོད་ *a-yö* (present tense) ཨ་ཡོང་ *a-yong* (future tense). Thus, ལས་ཀྱི་འདྲི་ བྱེད་ན་ཡག་པོ་ཨ་ཡོང་ | *le-ka di khe-na yak-po a-yong*? IF YOU DO THIS, WILL IT TURN OUT WELL? (lit. WILL IT BE GOOD?). བྱ་བྱ་འདྲི་ བསྐྱབས་ལྱུང་འདྲི་ བྱས་ནས་བསྐྱད་གྱི་ཨ་ཡོད་ | *mu-gu di lap-tra-la yak-po khe-ne de-kyi a-yö*? IS THIS BOY DOING WELL AT SCHOOL?

6. Finally, an interrogative with a future meaning is formed by adding ག་ to the root. Thus, ང་ཚོ་ག་རེ་ལ་བ་ག་ | *ngan-tsho ka-re lap-ka*? WHAT ARE WE TO SAY? WHAT SHALL WE SAY?

7. **Passive Voice.**—As shown above (Chap. VI, para. 2) the Passive Voice is not distinguished from the Active in the same way as in English. Thus, *he is beating me*, is expressed

in Tibetan *by him to me a beating is*. So in the Passive Voice *I am being beaten* is expressed *to me a beating is*. The only difference therefore between the Active and Passive is that the Agent is omitted in the latter. Thus:—

Present ང་ (ཁྱོད་ ཁོ་) རྩུང་གི་འདུག་ nga (khyö, kho) dung-gi-du,

I (you, he) am being beaten.

Future ང་ (ཁྱོད་ ཁོ་) བརྩུངས་ཡིང་ nga (khyö, kho) dung-yong.

I (you, he) shall be beaten.

Perfect བརྩུངས་སོང་ dung-song, or བརྩུངས་འདུག་ dung-du, or
བརྩུངས་བཞག་ dung-sku, Have (has) been beaten.

Future Passive Participle རྩུང་གུ་ dung-gyu, 'To be beaten. So
also བཤུ་འཛོང་གུ་ yu tshong-gyu, Turquoises to be sold or
turquoises for sale.

The Passive should, as far as possible, be avoided in translating, the corresponding Active tense being used instead.

8. **Potential Verbs.**—When CAN, COULD mean IS ABLE TO, translate by ཐུབ་པ་ TO BE ABLE, added to the root of the verb; *e.g.* YOU CAN (*i.e.* ARE ABLE TO) GO TO DARJEELING, ཁྱོད་ནི་དེ་གླིང་ལ་
འགྲོ་ཐུབ་ཀྱི་རེད། khyö Dor-je-ling-la dro thup-kyi-re. HE CAN
DO THIS, ཁོས་འདི་བྱེད་ཐུབ་ཀྱི་རེད། khö di cke thup-kyi-re. It
will be seen from the above examples that the subject is put in
the agentive case, when the main verb is transitive and in
the nominative case, when the main verb is intransitive. A
similar rule applies to the permissive verbs and to thehorta-
tive verbs dealt with in the two next paragraphs.

9. **Permissive Verbs.**—When CAN, COULD mean IS ALLOWED TO, translate by ཆོག་པ་ *chhok-pa*, added to the root of the verb; e.g. ཁྱེད་ཅི་ཇི་གླིང་ལ་འགྲོ་ཆོག་གི་རེད། *khgyö Dor-je-ling-la dro chhok-ki-re*, YOU CAN (*i.e.* ARE ALLOWED TO) GO TO DARJEELING.

10. **Hortative Verbs.**—When SHOULD means OUGHT, NEED, WANT, WISH OR MUST, it is translated by དགོས་པ་ *gö-pa*, added to the root of the verb, e.g. YOU SHOULD (*i.e.* OUGHT TO, OR MUST) GO TO DARJEELING, ཁྱེད་ཅི་ཇི་གླིང་ལ་འགྲོ་དགོས་ཀྱི་རེད། *khgyö Dor-je-ling-la dro go-kyi-re*.

11. **Optative Verbs.**—These, denoting WISH and REGRET, are rendered as follows:—

e.g., WOULD THAT MY BROTHER WERE HERE! ངའི་སྐུན་ཀྱག་མདས་
(འདི་ཅ) ཡོད་ན་ཨ། *ngae pün-kyä de gyö-na-a*.

IF ONLY HE WOULD EAT HIS FOOD! ཁོས་ཁ་ལག་ཟ་རིགས་བྱས་ན་ཨ།
khö kha-la sa-ro cke-na-a.

IF ONLY HE WOULD BRING MY PONY! ཁོས་ ངའི་རྩ་དེ་འབྲིང་ཡོང་
རིགས་བྱས་ན་ཨ། *khö nge ta-té thri yang-ro cke-na-a*.

12. Another form, used in religious prayers or blessing, is as follows:—

MAY THE PROSPERITY OF THE (BUDDHIST) RELIGION LONG PREVAIL!
བསྐྱེད་པ་ཡུན་རིང་གནས་པའི་བྱ་ཤིས་ཤོག། *tem-pa 'yün-
ring ne-pe tra-shi sho*.

This sentence is frequently used at the end of a prayer.

MAY YOU BE HAPPY! ཁྱད་ལྷིད་པོ་ཡོང་བར་ཤོག། *khyö kyi-po yong-nga sho.*

MAY YOU HAVE A LONG LIFE FREE FROM ILLNESS! ཁྱད་ཚེ་རིང་ནད་མེད་ཡོང་བར་ཤོག། *khyö tshe-ring ne-me yong-nga sho.*

These two latter examples might be used by an old man blessing a young one.

The language used is literary, rather than ordinary colloquial, but is used colloquially for the above purposes.

13. The *imminence* of an action is expressed by འགྲོ་ *tro*, added to the root; e.g., ཁོ་ཕ་རི་ལ་སྤྲེལ་འགྲོ་འདུག། *kho pha-ri-la leṭ-tro-du*, HE HAS NEARLY REACHED PHARI.

14. *Probability, likelihood* are expressed by འགྲོ་ *tro* or བ་འདྲ་ *pa-dra*. e.g. ཁོ་ཕ་རི་ལ་བསྐྱེད་ཀྱི་ཡིན་འགྲོ་ (or ཡིན་བ་འདྲ་) *kho pha-ri-la de-kyi yin-tro* or *yim-pa-dra*, HE WILL PROBABLY STAY AT PHARI. The negative forms are མན་འགྲོ་ (མིན་འགྲོ་) and མན་བ་འདྲ། (མིན་བ་འདྲ།) e.g., ཁོ་ཕ་རི་ལ་བསྐྱེད་ཀྱི་མན་ (མིན་) བ་འདྲ། *kho pha-ri-la de-kyi mem-pa-dra*, HE WILL PROBABLY NOT STAY AT PHARI.

15. *Completion* is expressed by the verb ཚར་བ་ *tshar-wa*, TO FINISH, added to the root; e.g., ཁོ་མེ་ཟས་ཚར་སོང་། *khö to še-tshar-song*, HE HAS FINISHED EATING.

16. When an action is *habitual* or *general* the future form in རེད་ is used. Thus, ཉི་མ་རེ་རེ་ཆར་པ་བབ་ (འབབ་) གྱི་རེད།
nyi-ma re-re chha-pa pa-p-kyi-re, RAIN FALLS EVERY DAY.

17. That an action is *continuing* is expressed by the root with གི་ once repeated and followed by the verb བྱེད་པ་ e.g.,
 འགྲོ་གི་འགྲོ་གི་བྱིས་ (བྱེད་) ཡ། ང་ན་ལྟ་བཞེས་པ་ཡོང་། *dro-ki dro-ki chi-a, nga tan-da lep-yang*, KEEP MOVING ON; I WILL COME PRESENTLY.

18. Verbs of BECOMING, CHANGING INTO, ALTERING INTO, GROWING, etc., are often expressed by འགྲོ་བ་ governing the dative, e.g., THIS YELLOW COLOUR IS BECOMING RED. ཚེས་སེར་ བོ་འདི་དམར་བོ་ལ་འགྲོ་གི། *tshü ser-po di mar-po-la dro-ki*. It is very common with the comparatives of adjectives; e.g., THIS HAS BECOME LESS. འདི་ཉུང་བྱ་ཕྱིན་ཞག། *di nyung-ru chhin-ska*.

Note the use of ཅུ་ here. It is used with some words in the place of ལ་

19. ས་ *sa*, PLACE, is joined to many verbal roots, e.g., ཟློད་ས་ *dö-sa*, RESIDENCE (lit. PLACE OF DWELLING, from ཟློད་པ་ TO REMAIN, DWELL); ལས་ཀ་བྱེད་ས་ *le-ka che-sa*, PLACE WHERE ONE DOES ONE'S WORK, from བྱེད་པ་ *che-pa*, TO DO.

20. To have *leisure to, time for* doing is expressed by ཡོང་ *long*, joined to the root of the verb concerned, e.g., ང་མི་དེ་ཚོ་

འཕྲད་མེད་མི་འདུག། *nga mi te-tsho thre-long min-du*, I HAVE NO TIME TO SEE THOSE MEN.

21. That the time for doing something has arrived is expressed by རན་ *ren*, e.g., ད་འགྲོ་རན་སྟེང་། *ta dro-ren-song*, IT IS TIME TO GO NOW; ད་ཟ་རན་འདུག། *ta sa-ren-du*, IT IS TIME TO EAT NOW (IT IS MEAL-TIME).

22. TO BE READY FOR, TO BE PREPARED FOR, is expressed by ཆོག་ *chho*, ཆོག་ཆོག་ *chhok chho* joined to the root of the verb. TO BE FIT FOR, TO BE SUITABLE FOR is expressed by ཉན་པ་ *nyem-pa* similarly joined (See Chap. IV, para. 6).

23. ཏ་ joined to the root of the verb, and followed later by ཏི་, denotes

INDEED	...	...	...	BUT
IT IS TRUE	...	...	...	BUT
CERTAINLY	...	...	...	BUT, etc.

e.g., HE CERTAINLY HEARS BUT HE DOES NOT HEED, ལོ་ཏ་ལོ་གི་འདུག་ ཏི་ཁོས་ཉན་གྱི་མ་རེད། *ko-ta ko-ki duk-te khö nyen-kyi ma-re*.

I DID INDEED SEE HIM, BUT I DID NOT RECOGNISE HIM. མཐོང་ཏ་ མཐོང་བྱུང་ཏིངས་ཏི་ཤེས་མ་བྱུང་། *thong-ta thong-ckung-te nye ngo-she ma-ckung*.

In the literary language the spelling of this particle ཏི་ varies according to the letter immediately preceding it, but in the colloquial the pronunciation is always *te*.

The meaning of ད་ . . . ཏི corresponds to that of *to . . . lekin* in Hindustani.

24. Verbs of *receiving* follow the same rule as ཡོད་ in the sense of *possessing* (Cap. V, para. 15). Thus, ང་ལ་འབྱོར་བྱུང་། *nga-la jor-chung*, I HAVE RECEIVED.

25. A few common verbs which are irregular may be noted as follows:—

Infinitive.	Present.	Perfect.	Future.	Imperative.	Negative Imperative.
ཡོང་བ་ <i>yong-wa</i> , to come	ཡོང་གི་ ཡོད་ <i>yong-gi-yö</i>	ཡོང་ང་ (བ་) ཡིན་ <i>yong-nga-yin.</i>	ཡོང་གི་ཡིན་ <i>yong-gi-yin.</i> not ཡོང་ <i>yong.</i>	ཤོག་ <i>sho.</i>	མ་ཡོང་ <i>ma-yong.</i>
འགྲོ་བ་ <i>dro-wa</i> , to go	འགྲོ་གི་ ཡོད་ <i>dro-ki-yö.</i>	ཕྱིན་པ་ ཡིན་ <i>chhim-pa-yin.</i>	འགྲོ་གི་ཡིན་ <i>dro-ki-yin</i> or ཕྱིན་ཡོང་ <i>chhin-yong.</i>	གྱུག་ <i>gyu.</i>	མ་འགྲོ་ <i>man-dro.</i>
བྱེད་བ་ <i>che-pa</i> , to do	བྱེད་ཀྱི་ ཡོད་ <i>che-kyi-yö.</i>	བྱས་པ་ ཡིན་ <i>che-pa-yin.</i>	བྱེད་ཀྱི་ཡིན་ <i>che-kyi-yin.</i> or བྱེད་ཡོང་ <i>che-yong.</i>	བྱིས་ (བྱེད་) <i>chi.</i>	མ་བྱེད་ <i>ma-che.</i>

Thus ང་ཡོང་གི་ཡོད་ *nga yong gi-yö*, I AM COMING (NOW).
 ཁོ་ཡོང་གི་རེད་ *kho yong-gi-re*, HE WILL COME. ཤོག་ *sho*, COME!
 མ་ཡོང་ *ma-yong*, DO NOT COME! ཁོ་དངོས་གི་འདུག་ *kho dro-ki-*
du, HE IS GOING. ཁོ་ཕྱིན་པ་རེད་ *kho chhim-pa-re*, HE HAS GONE.

26. As will have been noticed from the examples in this and the preceding chapters the verb is always placed at the end of the sentence. When there are two verbs in a sentence, one governing the other, the governing verb comes last; *e.g.*, ཁྱེད་ཕྱིན་ཆོག་ག་ *khyö-chhin chhok-ka*, YOU MAY GO. ངས་ལས་ག་ *nge le-ka* དེ་ཆེ་ཐུག་ཀྱི་མ་རེད་ *di che thup-kyi ma-re*, I CANNOT DO THIS WORK.

WORDS.

Mutton, (*lit.* sheep-flesh).

ལུག་ག་ *luk-sha*.

Pork, (*lit.* pig-flesh). ཕག་ག་

phak-sha.

Darjeeling. དོ་རྩེ་གླིང་ *Dor-je*

ling.

Bazaar. ཁྲིམ་ *throm*.

Week. བདུན། བདུན་ཕྱག་ *dün;*
dün-thra.

To assemble. འཆོག་མས་པ་ *tsho-*
pa.

Sunday. བཟའ་ཉི་མ་ *sa-nyi-ma*.

To make, build. བཟོ་བ་ *so-wa*.

To see. མཐོང་བ་ *thong-wa*.

At the time. གླང་ལ་ *gang-la*.

Meaning, purpose. རོན་དག་ *tön-ta*.

Pleasant, comfortable. རྒྱུད་པོ་ *kyi-po*.

To look at, see. མིག་ལྟ་བ་ *mik-*
ta-wa.

To arrive. ལྟེན་པ་ *lep-pa*.

Village. ཁྲོང་གསེབ་ *trong-se*.

Name. མིང་ *ming*.

To say, be called (of a name).

ཟེར་བ་ *ser-wa*.

Before. ལྷོན་ལ་ *ngen-la*.

Rinchengong. རིན་ཆེན་གླང་

rin-chen-gang.

What. ག་རེ་ *ka-re*.

Lie. ཅམ་པ། *ham-pa*. ཀྱག་རྩུན་
kyak-dziin.

Whip. དྲི་ལྷག་ *te-cha*.

New. གསར་བ་ *sa-pa*.

EXERCISE No. 13.

The turnip has been eaten. ཉུང་མ་འདི་བཟས་སོང་། *nyung-ma*
di sr-song.

The turnip will be eaten to-morrow. སང་ཉིན་ཉུང་མ་འདི་བཟས་
ཡོང་། *sang-nyi nyung-ma di se-yong*.

Eat this mutton, but do not eat this pork. ལྷག་ཤ་འདི་ཟོ།
ཕག་ཤ་འདི་མ་ཟ། *luk-sha di so, phak-sha di ma-sa*.

Every week a large bazaar is held (*lit.* assembles) in Dar-
jeeling. དོ་རྩེ་གླིང་ལ་བརྒྱན་རེ་རེ་ལ་ཁྲོས་ཆེན་པོ་རེ་འཆོག་ས་ཀྱི་
ཡོད། *Dor-je-ling-la dün re-re-lu throm chhem-po re*
tsho-kyi-yö.

The large bazaar at (*lit.* of) Darjeeling will not be held to-
morrow but will be held on Sunday. སང་ཉིན་རོ་རྩེ་གླིང་
གི་ཁྲོས་ཆེན་པོ་རེ་འཆོག་ས་ཀྱི་མ་རེད་གཟའ་ཉི་མ་འཆོག་ས་ཡོང་།
sang-nyi Dor-je-ling ki throm chhem-po te tsho-kyi ma-
re sa-nyi-ma tsho-yong.

He has almost finished building the house. ཁྲོས་ཁང་བ་འདི་
བཟོས་ཆར་འགོ་འདུག། *khö khany-pa di sö tsha-tro-du*.

Did you see the man who came yesterday? བས་ས་ཡོང་མཁན་
མི་དེ་ཁྱོད་རེས་ (ཀྱིས) མཐོང་བྱུང་ངས། *khe-sa yong-khen*
mi te khyö-re thong chung-nge?

I did not see (him). (He) came when I was out. ངས་མཐོང་མ་
བྱུང་། ང་མེད་པའི་སྐབས་ལ་ཡོང་ང་ (བ་) རེད། *nge thong-ma-*
chung, nga me-pe gang-la yong-nga-re.

It is unnecessary for him to go to Phari. (*Lit.* There is no
reason of his having to go to Phari). ཁོ་ཕག་རི་ལ་འགྲོ་
དགོས་ཡའི་དོན་དག་ཡོད་པ་མ་རེད། *kho pha-ri-la dro go-*
ya tün-tu yo-wa ma-re.

Have you ever been to Darjeeling? ཁྱོད་ནི་རྡོ་རྒྱུང་ལ་འགྲོ་བྱུང་
ངས། *khyö Dor-je-ling-la dro nyong-nge?*

No. (*lit.* not been). མ་བྱུང་ *ma-nyong.*

I am going to see whether Darjeeling is a pleasant place.
རྡོ་རྒྱུང་རྒྱུད་པོ་ཙམ་ཡོད་ང་མིག་ལྟ་བུ་ (བར་) འགྲོ་གི་ཡིན།
Dor-je-ling kyi-po a-yö nga mik ta-ku dro-ki-yin.

EXERCISE No. 14.

We have nearly reached the village. What is its name?
(*Lit.* What is its name called)? Rinchengong. Have you
ever been (*lit.* arrived) here before? Go on asking him
about the road. Tell him that if he tells (any) lies he will be
flogged. He is unable to come to Darjeeling. I am not
allowed to buy pork. You ought to learn Tibetan.

CHAPTER VIII.

NUMERALS.

1. The numeral like the adjective follows the noun. If the noun is accompanied by an adjective the numeral follows the adjective. Thus ང་ལ་དྲ་གསུམ་ (*three*) ཡོད། *nga-la ta sum yö*, I HAVE THREE PONIES. ང་ལ་དྲ་ཕག་བོ་གསུམ་ཡོད། *nga-la ta yak-po sum yö*, I HAVE THREE GOOD PONIES.

2. The cardinal numerals according to གྲངས་ཀྱི་ (or ཅིས་ཀྱི་) རྣམ་གྲངས་ *trang-kyi* (or *tsi-kyi*) *nam-trang*, i.e. arithmetical notation, are as follows :—

English figure.	Tibetan figure.	TIBETAN WORD.	
		In Tibetan character.	In Roman character.
1	༡	གཅིག་	<i>chi.</i>
2	༢	གཉིས་	<i>nyi.</i>
3	༣	གསུམ་	<i>sum.</i>
4	༤	བཞི་	<i>ski.</i>
5	༥	ལྔ་	<i>nga.</i>

English figure.	Tibetan figure.	TIBETAN WORD.	
		In Tibetan character.	In Roman character.
6	༤	ཅུག་	<i>truk.</i>
7	༧	བདུན་	<i>dün.</i>
8	༨	བརྒྱད་	<i>gye.</i>
9	༩	དགུ་	<i>gu.</i>
10	༡༠	བཅུ་ or བཅུ་ཐམས་པ་	<i>chu or chu-tham-pa.</i>
11	༡༡	བཅུ་ཅཱིག་	<i>chuk-chi.</i>
12	༡༢	བཅུ་ཅཱིས་	<i>chu-nyi.</i>
13	༡༣	བཅུ་ཅཱུམ་	<i>chuk-sum.</i>
14	༡༤	བཅུ་ཅཱི་	<i>chup-ski.</i>
15	༡༥	བཅོ་ལྔ་	<i>chö-nga.</i>
16	༡༦	བཅུ་ཅུག་	<i>chu-truk.</i>
17	༡༧	བཅུ་བདུན་	<i>chup-dün.</i>
18	༡༨	བཅོ་བརྒྱད་	<i>chop-gye.</i>
19	༡༩	བཅུ་དགུ་	<i>chu-gu.</i>
20	༢༠	ཉི་ཤུ་ or ཉི་ཤུ་ཐམས་པ་	<i>nyi-shu or nyi-shu tham-pa.</i>

English figure.	Tibetan figure.	TIBETAN WORD.	
		In Tibetan character.	In Roman character.
21	༢༡	ཉི་ཤུ་ཅུ་གཅིག་	<i>nyi shu tsuk-chi.</i>
30	༣༠	སུམ་ཅུ་ or སུམ་ཅུ་ ཐམ་པ་	<i>sum-chu or sum-chu tham-pa.</i>
31	༣༡	སུམ་ཅུ་སོ་གཅིག་	<i>sum-chu so-chi.</i>
40	༤༠	འཛིན་ཅུ་ or འཛིན་ཅུ་ ཐམ་པ་	<i>skip-chu or skip-chu tham-pa.</i>
41	༤༡	འཛིན་ཅུ་ཞེ་གཅིག་	<i>skip-chu ske-chi.</i>
50	༥༠	ལྷ་ཅུ་ or ལྷ་ཅུ་ ཐམ་པ་	<i>ngap-chu or ngap- chu tham-pa.</i>
51	༥༡	ལྷ་ཅུ་ང་གཅིག་	<i>ngap-chu nga-chi.</i>
60	༦༠	ཏུག་ཅུ་ or ཏུག་ཅུ་ ཐམ་པ་	<i>truk-chu or truk- chu tham-pa.</i>
61	༦༡	ཏུག་ཅུ་རེ་གཅིག་	<i>truk-chu re-chi.</i>
70	༧༠	བདུན་ཅུ་ or བདུན་ཅུ་ ཐམ་པ་	<i>dün-chu or dün-chu tham-pa.</i>
71	༧༡	བདུན་ཅུ་དོན་གཅིག་	<i>dün-chu tön-chi.</i>

English figure.	Tibetan figure.	TIBETAN WORD.	
		In Tibetan character.	In Roman character.
80	༨༠	གཉེ་ཆུ་ or གཉེ་ཆུ་ ཐམ་པ་	<i>gye-chu or gye-chu tham-pa.</i>
81	༨༡	གཉེ་ཆུ་གྲ་གཅིག་	<i>gye-chu gya-chi.</i>
90	༩༠	གཤམ་ཆུ་ or གཤམ་ཆུ་ ཐམ་པ་	<i>gup-chu or gup-chu tham-pa.</i>
91	༩༡	གཤམ་ཆུ་ཀོ་གཅིག་	<i>gup-chu ko-chi.</i>
100	༡༠༠	གཉེ་ or གཉེ་ཐམ་པ་	<i>gya or gya-tham-pa.</i>
101	༡༠༡	གཉེ་རང་གཅིག་	<i>gya-tang-chi.</i>
200	༢༠༠	ཉི་གཉེ་	<i>nyi-gya.</i>
300	༣༠༠	སུམ་གཉེ་	<i>sum-gya.</i>
400	༤༠༠	སྒྲི་གཉེ་	<i>skip-gya.</i>
500	༥༠༠	ལྷ་གཉེ་	<i>ngap-gya.</i>
1,000	༡༠༠༠	སྟོང་ཐམ་ or སྟོང་	<i>tong thra or tong.</i>
10,000	༡༠༠༠༠	ཐྷི་	<i>thri.</i>
100,000	༡༠༠༠༠༠	འབུམ་	<i>bum.</i>

English figure.	Tibetan figure.	TIBETAN WORD.	
		In Tibetan character.	In Roman character.
1,000,000	༡༠༠༠༠༠༠	བྱེ་བ་	<i>che-wa.</i> ¹
10,000,000	༡༠༠༠༠༠༠༠	ས་ཡ་	<i>sa-ya.</i>
100,000,000	༡༠༠༠༠༠༠༠༠	རུང་འགྱུར་	<i>tung-gyur.</i>

Note *firstly* that, in the case of *tens* and *hundreds* when the smaller number follows the larger, addition is indicated, e.g., *fourteen* = *ten-four*; but when the larger number follows the smaller, multiplication is indicated, e.g., *forty* = *four-ten*. From the thousands upwards, when ལྷོང་སྤྱལ་ is used, the smaller number always follows the larger, e.g., ལྷོང་སྤྱལ་བཞི་ *tong-thra ski*, FOUR THOUSAND, ལྷོང་སྤྱལ་གཅིག་དང་བཞི་ *tong-thra-chi tang ski*, ONE THOUSAND AND FOUR. But with ལྷོང་ the multiplying number precedes, e.g., བཞི་ལྷོང་དང་བཞི་ *ski-p-tong tang ski*, FOUR THOUSAND AND FOUR.

Note *secondly*, that in the case of multiplication གཉིས་ is spelt ཉི་, གསུམ་ is spelt སུམ་ and བཅུ་ as the second

¹ It is curious that Jäschke and Sarat Chandra Das in their dictionaries give བྱེ་བ་ as ten millions and ས་ཡ་ as one million, but numerous Tibetans have been independently consulted and all agree that བྱེ་བ་ means one million and ས་ཡ་ ten millions.

part of a compound, the first part of which ends in a consonant, is spelt ཅུ

Note *thirdly*, that the use of ཐམ་པ་ after full tens is optional. When used it implies completion, *e.g.*, ཅུ་ཐམ་པ་ *truk-chu tham-pa* = *sixty and no more*. ཐམ་པ་ *tham-pa*, is also, but less commonly, used after complete hundreds, *e.g.*, ཉི་བརྒྱ་ཐམ་པ་ *nyi-gya tham-pa*, and when so used has a similar sense of completion.

Note *fourthly*, the different conjunctions for each series between 20 and 100, *i.e.*, for the 20 series, for the 30 series, for the 40 series and so on.

Note *fifthly*, that we can add the usual plural form ཚོ་ to ཁྱིམ་ འབུམ་ ཁྱེབ་ and ས་ཡ་ and the higher numbers to make them plurals, but it is not necessary to do so. ཁྱིམ་ and འབུམ་ may take སྒྲག་ also as a plural form. ཚོ་ and སྒྲག་ seem to be used mainly in an indefinite sense, *e.g.*, I HAVE SEVERAL TENS OF THOUSANDS OF SHEEP. ང་ལ་ལྷག་ཁྱི་ཚོ་ཁ་གསུམ་ཅིག་ཡོད། *nga-la luk thri-tsho kha-she chi yö*. THERE ARE TWO HUNDRED THOUSAND SOLDIERS IN THAT COUNTRY. ལུང་པ་དེ་ལ་དམག་མི་འབུམ་གཉིས་ཡོད། *lung-pa te-la ma-mi bum-nyi yö*.

The noun qualified by a numeral remains in the singular; *e.g.*, four ponies = ཏ་བཞི་ not ཏ་ཚོ་བཞི་ (see also Chapter III, para. 12).

3. Alphabetical Notation ཀ་ཁ་ཀྱི་མ་གྲངས་ *ka-khe nam-trang*.

This is used for paging books, for numbering the different volumes or parts in books, for Indices, etc. It is possible to count up to three hundred by it.

1 to 30	ཀ་ ཁ་ ག་ ན་	through the alphabet to	ཨ་
31 „ 60	ཀི་ ཁི་ གི་ ནི་	„ „ „ „	ཨི་
61 „ 90	ཀུ་ ཁུ་ གུ་ ནུ་	„ „ „ „	ཨུ་
91 „ 120	ཀེ་ ཁེ་ གེ་ ནེ་	„ „ „ „	ཨེ་
121 „ 150	ཀོ་ ཁོ་ གོ་ ནོ་	„ „ „ „	ཨོ་
151 „ 180	ཀ་ ཁ་ ག་ ན་	„ „ „ „	ཨ་
181 „ 210	ཀི་ ཁི་ གི་ ནི་	„ „ „ „	ཨི་
211 „ 240	ཀུ་ ཁུ་ གུ་ ནུ་	„ „ „ „	ཨུ་
241 „ 270	ཀེ་ ཁེ་ གེ་ ནེ་	„ „ „ „	ཨེ་
271 „ 300	ཀོ་ ཁོ་ གོ་ ནོ་	„ „ „ „	ཨོ་

4. In counting most weights or measures and some divisions of money ཀང་ *kang* is used instead of གཅིག་ *chi* and རྩ་ *to* instead of གཉིས་ *nyi*. Thus, སྟོང་ཀང་ *sor-kang*, ONE FINGER-BREADTH, སྟང་རྩ་ *sang-to*, TWO SANG (i.e., three rupees five annas), but གློང་མོ་གཉིས་ *gor-mo nyi*, TWO RUPEES.

5. In some dialects ཁེ་ *khe* is used as a score, thus ཁེ་གཉིས་དང་ལྔ་ *khe-nyi tang nga* = forty-five (lit. two score and five). This method of counting is not used in Lhasa where ཁེ་ *khe* denotes a measure containing twenty རྩེ་ *tre* (a measure varying in different districts, but often equal to about one-fourteenth of a cubic foot).

6. **Ordinals.**—*The first* is translated by དང་པོ་ *tang-po*. All subsequent numbers by adding བ་ *pa* to the cardinal; e.g., ཁེ་གཉིས་བ་ *nyi-pa*, THE SECOND, ལྔ་མ་ཅུ་སྟོ་གཅིག་བ་ *sum-chu so-chik-pa*, THE THIRTY-FIRST. In reckoning Tibetan dates the word ཚེས་བ་ *tshe-pa*, DATE is used and is followed by the cardinal number concerned, e.g., ལྔ་བ་ཁེ་གཉིས་པའི་ཚེས་བ་གསུམ་ *da-wa nyi-pe tshe-pa sum*, THE THIRD OF THE SECOND MONTH, lit. THE THREE-DATE OF THE SECOND MONTH. And ཚེས་བ་གཅིག་ *tshe-pa chi* is used for *the first*, not ཚེས་བ་དང་པོ་ *tshe-pa tang-po*. Also ཉིན་གཅིག་ *nyer-chi* or ཉི་ཤུ་གཅིག་ *nyi-shu chi* is used instead of ཉི་ཤུ་ཅུ་གཅིག་ *nyi-shu tsa-chi* and ཉིན་གཉིས་ *nyer-nyi* or ཉི་ཤུ་གཉིས་ *nyi-shu nyi* instead of ཉི་ཤུ་ཅུ་གཉིས་ *nyi-shu tsa-nyi*, and so on up to the twenty-ninth inclusive. The last day is གནས་གང་ *nang-kang*. If the month contains less or more than thirty days, the omission or repetition of earlier dates is prescribed. The last day is always གནས་གང་། For

English dates the Hindustani word *tarikh* is used. A further difference is that *ཉི་ཤུ་ཅ་གཅིག་ nyi-shu tsa-chi*, *ཉི་ཤུ་ཅ་གཉིས་ nyi-shu tsa-nyi*, etc., are written for the 21st, 22nd, etc., instead of the forms noted above as used with *ཚེས་པ།*

7. **Conjunctive Numerals.**—*ཀ་ ka* added to the cardinal up to ten inclusive denotes *conjunction*. Thus, *གཉིས་ཀ་ nyi-ka*, BOTH, *གསུམ་ཀ་ sum-ka*, THE THREE TOGETHER, ALL THREE. In the colloquial *ཅ་ cha* often takes the place of *ཀ་ ka*, e.g., *གཉིས་ཅ་ nyi-cha*, *གསུམ་ཅ་ sum-cha*, etc. Thus, *ངས་ཐག་པ་དྲུག་ཅ་ཟེན་ཡོད། nye ckak-pa truk-cha sim-yö*, I HAVE CAUGHT ALL SIX ROBBERS.

8. **Distributive Numerals.**—To express *distributive* numerals, i.e., *two at a time*, *five at a time*, etc., repeat the cardinal and add *གུས་ནས་| che-ne*. Thus, BRING THEM TO ME TWO AT A TIME. *ཁོང་ཚོ་ངའི་ཅ་ལ་གཉིས་གཉིས་གུས་ནས་འབྲིད་ཤོག། khon-tsho nge-tsa-la nyi nyi che-ne thri-sho*. BRING THEM TO ME FOURTEEN AT A TIME. *ཁོང་ཚོ་ངའི་ཅ་ལ་མི་བཅུ་བཞི་བཅུ་བཞི་གུས་ནས་འབྲིད་ཤོག། khon-tsho nge-tsa-la mi chup-ski chup-ski che-ne thri-sho*.

To express *two each*, etc., omit the *གུས་ནས་ che-ne*, e.g., GIVE EACH COOLY (LOAD-CARRIER) TWO TRANG-KAS (a trangka = four annas at present, 1917), *དོས་པོ་འབྲིང་མཁན་གྱི་མི་རེ་རེ་ལ་ཉི་ཀ་*

གཉིས་གཉིས་སྟོང་། *to-po khe-khen-kyi mi re-re-la trang-ka nyi-nyi trö*. For one at a time, each or one each རེ་རེ་ *re-re* is used instead of གཅིག་གཅིག་, e.g., BRING THEM TO ME ONE AT A TIME, ཁོ་ཚོ་ངའི་ཙུ་ལ་རེ་རེ་བྱས་ནས་འབྲིང་ཤོག། *khon-tsho nge-tsa-la re-re cke-ne thri-sho*. GIVE EACH COOLY ONE TRANG-KA དྲི་ས་པོ་འབྲིང་མཁན་མི་དྲུང་རེ་རེ་ལ་འདྲི་ག་རེ་རེ་སྟོང་། *to-po khe-khen mi-hrang re-re-la trang-ka re-re trö*. Where a cardinal numeral has more than two syllables the whole numeral is not repeated. The last two syllables may be repeated, e.g., GIVE EACH MAN THIRTY-FOUR RUPEES. མི་རེ་རེ་ལ་གྲོ་རྩ་མོ་སྟུ་¹ ཟུ་སོ་བཞི་སོ་བཞི་སྟོང་། *mi re-re-la gor-mo sum·chu sop·ski sop·ski trö*. Or we may add རེ་ to the numeral instead of repeating, thus, མི་རེ་རེ་ལ་གྲོ་རྩ་མོ་སྟུ་ཟུ་སོ་བཞི་རེ་སྟོང་། *mi re-re-la gor-mo sum·chu sop·ski re trö*.

9. Fractions.—HALF is བྱིད་ཀ། *chhe-ka*, ONE AND A HALF, is expressed by བྱིད་དང་གཉིས་ *chhe-tang nyi*, lit. *with a half (it is) two*. TWO AND A HALF = བྱིད་དང་གསུམ་ *chhe-tang sum*, and so on. གཅིག་དང་བྱིད་ཀ། *chik-tang chhe-ka* may be used instead of བྱིད་དང་གཉིས་ *chhe-tang nyi* and so on, but the latter forms are more common. ONE OF A PAIR is ཡ་གཅིག་ *ya-chi*, e.g., དཀར་ཡོལ་ཡ་གཅིག་ *ka-yö ya-chi*, ONE CUP OF A

¹ ས་ as a final consonant may always be written in this way.

PAIR. གསུམ་ཆ་ *sum-chha*, = A THIRD and བཞི་ཆ་ *skhip-chha* = A FOURTH, and so on for other numbers; but fractions beyond one-fourth are not very much used in the colloquial language. Thus, མར་འདི་ང་ལ་གསུམ་ཆ་གཉིས་དགོས་པ་ཡིན། *ma-di nga-la sum-chha-ny'i go-wa yö*, I WANT TWO-THIRDS OF THIS BUTTER. ཤ་འདི་ནས་བཞི་ཆ་གསུམ་ཁོ་ལ་སྤྲོད། *sha di-ne ski-chha-sum kho-la trö*. GIVE HIM THREE QUARTERS OF THIS MEAT; རས་འདི་རིང་ཐུང་ལ་ཐུ་བཞི་དང་ཐུ་གཅིག་གི་བཞི་ཆ་གཅིག་ཡིན་པ་རེད། *re di ring-thung-la thru ski tang thru chik-ki skhip-chha-chi go-wa-re*. THIS COTTON CLOTH IS $4\frac{1}{4}$ CUBITS IN LENGTH.

10. **Alternative Numbers.** — *Two or three, seven or eight*, etc., are expressed by the two numbers being placed one directly after the other. They may also be followed by གཅིག་ *chi*; this is optional. Thus, སང་ཉིན་མི་ཡོང་མཁན་དུག་བདུན་གཅིག་ཡིན། མི་རེ་རེ་གིས་དྲ་གཉིས་གསུམ་འཁྲིད་སྟེན་པ་ཡིང་། *sang-ny'i mi yong-khen truck din chi yö, mi re-re ki ta nyi sum thri lep-yong*, THERE ARE SIX OR SEVEN MEN COMING TOMORROW; EACH MAN WILL BRING (lit. WILL ARRIVE BRINGING)¹ TWO OR THREE PONIES.

11. **ONCE, TWICE, THRICE**, etc., are rendered by ཐེངས་ *theng* or ཚར་ *tshar*, both of which mean TIME, joined to the cardinal numeral. **ONCE MORE** is ད་ཐུང་ཐེངས་ (or ཚར་) གཅིག་ *ta-rung theng-chi* and so on, e.g. HE HAS COME HERE TWICE.

¹ To bring in the sense of to lead = འཁྲིད་པ་ *thri-pa*; in the sense of to carry = འབྱིར་བ་ *khyer-wa* or འཁུར་བ་ *khur-wa*.

ཁོ་མདས་ (འདི་ཅུ་) བྱངས་གཉིས་བསྐྱེབས་སོང་། *kho de theng-nyi leṭ-song*. I HAVE BEEN TO LHASA FIVE TIMES AND SHALL GO ONCE MORE, ང་ལྷ་ས་ལ་ཚར་ལྔ་བསྐྱེབས་ཁྱོང་། ད་ཅུང་ཚར་གཅིག་འགྲོ་གི་ཡིན། *nga hla-sa-la tshar-nga leṭ-nyong; ta-rung tshar-chi dro-ki-yin*.

12. The methods of reckoning *addition, subtraction, multiplication and division* will clearly appear from the following examples. Thus, གཉིས་དང་བཞི་བྱས་ན་དྲུག། *nyi tang shi che-na tru*, IF TWO AND FOUR ARE MADE, SIX. བཅུ་ནས་གསུམ་འཕྱོག་ན་བདུན། *chu-ne sum then-na diin*, IF THREE BE DRAWN FROM TEN, SEVEN. གཉིས་ལྔ་ལ་བཅུ། *nyi nga-la chu*, TWO TO FIVE, TEN. བཅུ་གཉིས་དུམ་བྱ་གསུམ་ལ་བཏང་ན་བཞི། *chu-nyi tum-ṭu sum-la tang-na shi*, IF TWELVE BE SENT INTO THREE PIECES, FOUR.

WORDS.

Soldier = དམག་མི་ *ma-mi*.

Behind = གྱུབ་ལ་ *gyap-la*.

Wall = རྩིག་པ་ *tsik-pa*.

That...over there (indicating a place in sight) = ཡ་གི་ *pha-gi*.

Jong-pen, i. e. Official in charge

of a district = རྫོང་དཔོན་ *Jong-pen*. He lives in a fort, called the Jong (རྫོང་), built strongly with thick walls on a hill or ridge rising a little above the surrounding plain or valley. To come, arrive, *hon.* = གཤེག་པ་ *pheṭ-pa*.

Wages = ལྷ་ *la*.

Boot (of Tibetan manufacture). = ལྷ་ཁོ་ *hlam-kho*.

Boot (of English or Indian manufacture) = འཇུ་ཏ་ *ju-ta, Hin.*

Is lost (*lit.* having been lost, is not) = བཞུགས་ནས་མི་

འདུག་ *la-ne min-du.*

Finger-breadth = སྐར་ *sor.*

Span (from the tip of the thumb to the tip of the middle finger when extended) = མགོ་ *tho.*

Cubit (from the point of the elbow to the tip of the middle finger) = ལྷ་ *thru.*

Day = ཉི་མ་ *nyi-ma.*

New = གསར་བ་ *sa-pa.*

New year = ལོ་གསར་ *lo sa.*

EXERCISE No. 13.

1383.

2343 |

One thousand three hundred and eighty-three. ལྷང་ལྷག་
གཅིག་དང་སྐུ་བརྒྱ་བརྒྱད་ཅུ་གྲག་སྐུ་མ། *trong-thra chi tang*
sum-gya gye-chu gya-sum.

There are thirty or forty Tibetan soldiers behind that wall
over there. ཕ་གི་ཕྱི་གཤིང་གྲུ་ལ་བོད་པའི་དམག་མི་སྐུ་
ཅུ་བཞི་བཅུ་ཡོད་པ་རེད། *pha-gi tsik-pe gyap-lu pö-pe ma-*
mi sum-chu shi-p-chu yo-wa-re.

The Jong-pen will arrive here on the twenty-fifth. ཉི་ཤུ་ལྷ་

(ཉིང་ལྷ་) ལ་མདས་ (འདི་ཅུ་) རྫོང་དཔོན་ཕེབ་ཡོང་། *nyi-*
shu ngu-la de Jong-pen phe-yong.

The Jong-pen will arrive here on the twenty-fifth of the sixth month. ཇུ་པ་ཐུག་པའི་ཉི་ཤུ་ལ་ཇོང་དཔོན་མདས་ཤེབ་ཡོང་། *da-wa truk-pe nyi-shu nga-la Jong-pen de phe-yong.*

The Jong-pen will arrive here on the twenty-fifth of June. དབྱིན་ཇུ་པ་ཐུག་པའི་ཉི་ཤུ་ལ་ཇོང་དཔོན་མདས་ཤེབ་ཡོང་། *in-da truk-pe nyi-shu nga-la Jong-pen de phe-yong.*

Both men are here. མི་གཉིས་ཀྱི་མདས་ཡོད། *mi nyi-ka de yö.*

They ask (*lit.* request, "please give") one and a half rupees each as wages. ལྷ་གོ་མོ་ཕྱེད་དང་གཉིས་གཉིས་གནང་རོགས་གནང་བྱ་གི་འདུག། *la gor-mo chhe-tang nyi-nyi nang-ro-nang sku-ki-du.*

Give them one rupee each (*lit.* give each man one rupee). མི་རེ་རེ་ལ་གོ་མོ་རེ་རེ་སྤྱོད། *mi re-re-la gor-mo re-re trö.*

One boot of this pair is lost. ལྷ་མ་ཁོག་འདིའི་ཡ་གཅིག་བརྒྱལ་ནས་མི་འདུག། *hlam-kho di-i ya-chi la-ne min-du.*

Three and five are eight. གསུམ་དང་ལྔ་བྱས་ན་བརྒྱད། *sum tang nga che-na gye.*

Seven from nine leaves two. དབྱ་ནས་བདུན་འཕྲིན་ན་གཉིས། *gu-ne diin then-na nyi.*

Seven times two are fourteen. བདུན་གཉིས་ལ་བརྒྱབ་འགྲི། *diin nyi-la chup-ski.*

Five into fifteen is three. བཅོལ་དུམ་བུ་ལ་བཏང་ན་གསུམ།
chö-nga tum-pu nga-la tang-na sum.

Ten finger-breadths make one span. མགོ་གང་ལ་སོར་བཅུ་ཡོད་
 བ་རེད། *tho kang-la sor chu yo-wa-re.*

Two spans make one cubit. གུ་གང་ལ་མགོ་དོ་ཡོད་པ་རེད།
thru kang-la tho to yo-wa-re.

EXERCISE No. 14.

Four into twenty-four is six. Five from thirteen leaves eight. 28,407. Twenty-eight thousand four hundred and seven. Bring an armful of wood. Five or six new traders are arriving daily (= each day) at Kalimpong. When the New Year is over larger numbers (= more) will come (= arrive).

CHAPTER IX.

PRONOUNS.

1. Pronouns are, generally speaking, declined in the same way as nouns. Exceptions to this general rule will be noted below under the pronouns concerned.

2. **Personal Pronouns.**—These are ང་ *nga* or ང་རང་ *nga-rang*, I; ཁྱོད་ *khÿö* or ཁྱོད་རང་ *khÿö-rang*, THOU, YOU; ཁོ་ *kho*, or ཁོ་རང་ *kho-rang*, HE; མོ་ *mo*, SHE; e.g., WILL YOU STAY HERE TO-MORROW? ཁྱོད་སང་ཉིན་མདུན་མྱོད་ཀྱི་ཡིན་པས། *khÿö sang-nyi de dö-kyi yim-pe?* The system of honorific language in Tibetan is dealt with below in Chapter XIII, but here it must be briefly noted that there is a separate class of words which must be used in reference to a person of good position, both when speaking to and when speaking of such person. Not to do so will lay the student open to the charge of speaking what is known in India as “Cooly language.” Even if his rudeness is known to be merely the result of ignorance, every sentence he utters will jar upon the person he addresses.

3. As regards personal pronouns the ordinary honorific form for THOU, YOU is ཁྱེ་ *khÿe* or ཁྱེ་རང་ *khÿe-rang* and for HE or SHE ཁོང་ *khong*. Of course the first person has no honorific form; nor in the Lhasa colloquial language are any other forms used for it except ང་ *nga* or ང་རང་ *nga-rang*;

though in the Tsang colloquial བདག *da* is used in the deprecatory sense of "your humble servant," and in letter-writing in Lhasa and elsewhere བདག *da* and ཐུན *thren* and other terms are used in the same sense. For Tibetan gentlemen of the higher ranks a higher form of honorific should be employed, namely ལུ་གཞིགས་ *ku-sho*, or ལུ་དངོས་ *ku-ngö*, the meaning of which corresponds somewhat to the English *sir*, e.g., WILL YOU STAY HERE TO-MORROW, SIR? ལུ་གཞིགས་སང་ཉིན་མདས་བཞུགས་གདན་འཇག་གི་ཡིན་པས། | *ku-sho sang-nyi de sku-den ja-ki yim-pe?* For Tibetan ladies ལུ་གཞིགས་ *ku-sho* is used. These latter are used as honorifics for YOU, HE OR SHE; i.e., both when speaking to or of a person. The secular heads of the Tibetan Government, i.e. Lon-chhens and Sha-pes should be addressed by their titles, i.e., ལྷོན་ཆེན་ *lön-chhen* and ས་དབང་ཆེན་པོ་ *su-wang chhem-po*, respectively, the latter being the Sha-pe's honorific designation. The wives of these high ministers are addressed as ལུ་ལུ་གཞིགས་ *hla-cham ku-sho*. Similarly, for a high Lama ལུ་གཞིགས་རིན་པོ་ཆེ་ *ku-sho rim-po-chhe*, PRECIOUS SIR! and for a nun of high position ཇེ་བཙུན་ལུ་གཞིགས་ *je-tsün ku-sho* should be employed, e.g., WILL YOU (addressing a nun of high rank) STAY HERE TO-MORROW? ཇེ་བཙུན་ལུ་གཞིགས་སང་ཉིན་མདས་བཞུགས་གདན་འཇག་གི་ཡིན་པས། | *je-tsün ku-sho sang-nyi de sku-den ja-ki yim-pe?*

If the Lama be an *avatar*, i.e., an incarnation of Buddha, of whom there are several hundreds in Tibet, ལུ་གཞིགས་སྤྱལ་སྤྱུ་ *ku-sho trü-ku* should be used. སྤྱལ་སྤྱུ་ *trü-ku* means *incarnation*.

4. As regards declension it should be noted that ཁྱོད་ *khyö* ཁོ་ *kho* and མོ་ *mo* in addition to making their genitive and instrumental singular according to the rules of declension for nouns, also take རེ་ *re* for the genitive and རེས་ *re* for the instrumental case, e.g., ཁྱོད་རེ་ *khyö-re* or ཁྱོད་ཀྱི་ *khyö-kyi*; ཁོས་ *khö* or ཁོ་རེས་ *kho-re*. Again when personal pronouns are used in a plural sense, their plural forms are, as a rule, used even though the sense of plurality is clear from the context. On this point also they differ from nouns (see Cap. III, para. 12). Thus, དེ་རིང་ཆུ་འབྲི་ལ་ཚོང་བ་སང་བོ་ཡོད་པ་རེད། སང་ཉིན་ཁོ་ཚོ་སྒང་ཁ་ཕག་རི་ལ་འགོ་བོ་རེད། *te-ring chhum-bi la tshong-pa mang-po yo-wa-re, sang-nyi khon-tsho gang-kha pha-ri-la dro-ki-re*, THERE IS A LARGE NUMBER OF TRADERS AT CHUMBI TO-DAY; THEY WILL ALL GO TO PHARI TO-MORROW. When joined to numerals, however, the plural form is not used, e.g., ང་གཉིས་ *nga-nyi*, WE TWO. The plural of ལུ་གཞིགས་ *ku-sho* and of ལུ་དངོས་ *ku-ngö* may either be formed with ཚོ་ *tsho* in the ordinary way or by adding ལྷན་གྲུས་ *hlen-gye*; e.g., ལུ་གཞིགས་ལྷན་གྲུས་ *ku-sho hlen-*

gye. The latter form gives a somewhat higher honorific than the former.

5. The pronoun *it*, when used in the nominative or accusative case, is not translated into Tibetan, *e.g.*, རྩོམ་དེ་ག་པ་ཡོད། ངས་བསད་པ་ཡིན། *tom te ka-pa yö? nge se-pa yin*, WHERE IS THAT BEAR? I HAVE KILLED IT. But རྩོང་སྒོང་འདི་རེད། དེའི་ཡལ་ག་སྒང་ཁ་བཅད་ནས་མི་འདུག། *shing-dong di re, te-ï ye-ga gang-kha che-ne min-du*, THIS IS THE TREE; ITS BRANCHES HAVE ALL BEEN LOPPED OFF (lit. HAVING BEEN LOPPED, ARE NOT).

6. Any personal pronoun will usually be omitted, if its omission does not cause any ambiguity in the sentence, *e.g.*, དེ་རིང་ང་མདས་ (འདི་ཅུ) རྩོད་ཀྱི་ཡིན། སང་ཉིན་འགྲོ་གི་ཡིན། *te-ring nga de dö-kyi-yin sang-nyi dro-ki-yin*. I WILL STAY HERE TO-DAY; I SHALL GO TO-MORROW.

7. **Possessive Pronouns.**—The Possessive Pronoun is expressed by the genitive of the Personal Pronoun, *e.g.*, ངའི་ *nge* MY, MINE; ཁྱེད་རེདི་ *kyö-re* ཁྱེད་ཀྱི་ *kyö-kyi*, YOUR, YOURS; ཁོའི་ *khö* ཁོ་རེདི་ *kho-re*, HIS. མའི་ *mö*, མའི་རེདི་ *mo-re*, HER, HERS. Thus, འདི་ངའི་ཏ་རེད། *di nge ta re*, THIS IS MY HORSE; ཏ་འདི་ངའི་རེད། *ta di nge re*, THIS HORSE IS MINE; ཁྱེད་རེདི་མེ་མདའ་འབྱུར་གྱོག། *kyö-re men-da khe-sho*, BRING YOUR GUN.

8. **Reflective Pronouns.**—MYSELF, YOURSELF, etc., are expressed by རང་ *rang*, e.g., ཁྱོད་རེས་དེ་འདྲ་བྱས་ན་རང་ལ་སྐྱོན་ (*injury*) བྱས་ཡིང་། *khyö-re ten-dra cke-na rang-la kyön cke-yong*. IF YOU ACT IN THAT WAY YOU WILL HURT YOURSELF. རང་གི་ *rang-gi* and སོ་སོ་འི་ *so-sö*, MY OWN, YOUR OWN, etc., have the meaning of *apna* in Hindustani. Thus, མི་སོ་སོས་རང་གི་དྭ་ཡག་ཤོས་ཡིན་བསམས་པ་རེད། *mi so-sö rang-gi ta yak-shö yin sam-pa-re*. EACH MAN THOUGHT HIS OWN PONY THE BEST. This might also be rendered མི་རེ་རེས་སོ་སོ་འི་དྭ་ཡག་ཤོས་ཡིན་བསམས་པ་རེད། *mi re-re so-sö ta yak-shö yin sam-pa-re*.

9. Other meanings of རང་ connected with the above meaning of SELF are shown in the following examples:—

Yes. It is *quite* so. ལགས་དག་རང་རེད། *la ta-ka rang re*.

This is *really* difficult. འདི་དཀའ་ལས་ཁག་ཐག་ཆོད་རང་འདྲུག།
di ka-le khak-thak-chhö rang du.

Your *mere* coming here has done good, (*lit.*) by your mere coming here good has resulted. ཁྱོད་རང་མདས་ (འདི་ཅུ་) ཡོང་བ་རང་གིས་ཡག་པོ་བྱུང་། *khyö-rang de yong-nga rang-gi yak-po chung*.

རང་ is often also used with negatives in the sense of VERY, e.g.—

Do not drink *very* much beer. ཆང་མང་པོ་རང་ས་འཐུང་། *chhang mang-po rang ma-thung*.

10. **Reciprocal Pronouns.**—EACH OTHER, ONE ANOTHER, are expressed by *གཅིག་གཅིག་* *chi-chi*, e.g., *ཁོ་རང་ཚོ་གཅིག་གིས་གཅིག་བདུངས་ང་* (བ་) *re* | *kho-rang-tsho chik-ki-chi dung-nga-re*, THEY BEAT EACH OTHER. (Lit. *by one to one, they beat*).

11. **Demonstrative Pronouns.**—THIS is rendered by *འདི་* *di* and THAT by *དེ་* *te*, but when either THIS or THAT refers to a noun previously mentioned *དེ་* *te* is used, e.g., *དེ་ཡག་པོ་རེད།* *te yak-po re*, THIS ONE (previously mentioned) IS GOOD. Both *འདི་* and *དེ་* follow the noun or adjective which they qualify, and take the case-inflection instead of the noun or adjective. They are also used by themselves, apart from nouns, e.g., the example just given, and *འདི་ངའི་ཡིན།* *ding yin*, THIS IS MINE.

12. Other demonstrative pronouns in common use are *འདི་རང་* *di-rang*, THIS VERY, *དེ་རང་* *te-rang*, THAT VERY, emphatic forms of *this* and *that* respectively, also *ད་ག་* *ta-ka* and *ད་ག་རང་* *ta-ka-rang*, with the same meaning; e.g., IS THIS THE VERY MAN THAT I SAW YESTERDAY? *མི་འདི་ཁས་ས་ངས་སེམས་ང་* (བ་) *དེ་རང་རེད་པས།* *mi di khe-sa nye thong-nga te-rang re-pe*? YES, IT IS THE VERY SAME. *ལགས་ད་ག་རང་རེད།* *lu ta-ka-rang re*. Also, *ཡ་གི་* *ya-gi*, THAT UP THERE, *མ་གི་* *ma-gi*, THAT

DOWN THERE, and ག་གི་ *pha-gi*, THAT OVER THERE, THAT YONDER ; these latter three forms being used with or without དེ་ as per the following examples. ཡ་གི་མི་དེ་ཚློ་མར་ཡོང་གི་འདུག།
ya-gi mi ten-tsho ma yong-gi-du, THOSE MEN UP THERE ARE COM-
 ING DOWN. འདི་ངའི་ཁྱ་མོ་ཡིན། ག་གི་ཁོ་འི་རེད། *di nge sha-mo*
yin ; *pha-gi khö re*, THIS IS MY HAT ; THAT ONE OVER THERE
 IS HIS.

Also འདི་འདྲ་ *din-dra*, OF THIS KIND, LIKE THIS and དེ་འདྲ་
ten-dra, OF THAT KIND, LIKE THAT. ཅ་ལག་ (ཆ་ལག་) འདི་འདྲ་
 འཚོང་གྱུ་ཡོད་པས། *cha-la din-dra tshong-gyu yö-pr*, HAVE YOU
 GOT THINGS OF THIS KIND FOR SALE ? འདི་འདྲ་ also has the sense
 of WHAT in interjections, e.g., WHAT A COLD DAY ! འདི་འདྲའི་
 གནས་གྲང་ངལ། *lin-dre nam trang-nga-la* ! The same sense
 may also be expressed without འདི་འདྲ་ e.g., WHAT A LARGE
 HORSE ! དྲ་དེ་ཆེ་བ་ལ་ *ta te chhe-a-la* !

13. As with the personal pronouns, so also འདི་ *di* and
 དེ་ *te* usually take their plural forms, even when the sense is
 clear from the context, e.g., མི་དེ་ཚློ་སྐང་ཁ་ཤོག་གིས་ (བྱེད་) །
mi ten-tsho gang-kha sho cki, CALL (lit. MAKE COME) ALL THOSE
 MEN. But not when joined to numerals, e.g., མི་དེ་གཉིས་ཤོག་
 བྱིས་ (བྱེད་) ། *mi te-nyi sho cki*, CALL THOSE TWO MEN.

14. **Relative Pronouns.**—Except ག་རེ་ *ka-re* and གང་ *kang*, WHAT, WHICH relative pronouns are not used. ག་རེ་ is used more often than གང་ in the Lhasa colloquial language. The relative clauses must be expressed by participial clauses, in which ག་རེ་ or གང་ may be used, but more often are not used. The participle is treated as an adjective, being put in the genitive, if it precedes the noun, and if it follows the noun, taking the case-inflection of the latter.

15. Thus, རྩེངས་མགོང་བ་དེ་བཙོང་ཚར་ར་ (བ་) རེད།
tre nge thong-nga te tsong tshar-ra re, THE MULE, WHICH
 I SAW, HAS BEEN SOLD. Again, ཁྱེད་རེའི་བྲི་ཁུ་མ་ཁུ་མཁན་དེ་
 ངས་ཟིན་ཡོད། *khyö-re khyi ku-ma ku-khen te nge sim-yö*.
 I HAVE CAUGHT THE MAN WHO STOLE YOUR DOG. (Lit. *I have*
caught the-your-dog-stealer). Again, ལྷ་ས་ནས་ཡོང་མཁན་གྱི་
 དམག་མི་དེ་ཚོ་ཕར་ལོག་སོང་། *hla-sa ne yong-khen-kyi ma-mi*
ten-tsho pha lok-song. THE SOLDIERS WHO CAME FROM LHASA
 HAVE GONE BACK THERE. (Lit. *the-from-Lhasa-coming soldiers*
have gone back there). Once more, བོད་པའི་དམག་མིས་རྩེ་བ་
 བཟོས་པ་དེ་བཞིག་ནས་མི་འདུག། *pö-pe ma-mi tsik-pa sö-pa te*
shik-ne min-du. THE WALL WHICH WAS BUILT BY TIBETAN
 SOLDIERS HAS BEEN DEMOLISHED. (Lit. *the-by-the-Tibetans-*
built wall having been demolished, is not). The distinction

between the participles in མཁན་ *khen* and པ་ *pa* respectively has been noted above in Cap. VI, para. 19.

16. **Correlative Pronouns.**—I WHO, YOU WHO, HE WHO, WHOEVER, THAT WHICH, WHAT, WHATEVER, etc., are rendered either by the Agentive Participles, or by the interrogative pronoun with the conditional tense (Chap. VI, para. 15) followed by ཡང་ or ཉུང་ or by both methods combined, or finally by using a causative sentence with ཅང་ AS, BECAUSE, *e.g.*—

I WHO HAVE BEEN THERE, KNOW THIS. ང་པ་གི་སློབས་བྱུང་ཅང་ངས་
ཤེས་ཀྱི་ཡོད། *nga pha-gi lep nyong-tsang nge shing-*
gi yö.

HE WHO BROUGHT THE LETTER YESTERDAY IS MY MAN. བས་ས་ཡི་
གི་འབྲིང་ཡོང་ངན་ (མཁན་) རིང་འི་མི་ཡིན། *khe-sa yi-ge*
khe yong-ngen te nge mi yin

LISTEN TO WHAT (*i.e.*, THAT WHICH) I SAY. ངས་ལ་བ་པ་དེ་ཉིད།
nge lap-pa te nyön.

WHOEVER COMES, MUST COME TO-DAY. སུ་ཡོང་ན་ཡང་དེ་རིང་ཡོང་
དགོས་པ་རེད། *su yong-na-yang te-ring yong go-wa-re.*

WHOEVER IS AFRAID, MAY STAY HERE. སུ་ཞིད་ངན་ (མཁན་)
ཡོད་ན་ཡང་མདས་ (འདི་ཅུ་) བསྐད་ཆོག་གི་རེད། *su she-*
ngen yö-na-yang de de-chho-ki-re.

17. **Interrogative Pronouns.**—These are སུ་ *su*, WHO ?

ག་རེ་ *ka-re* (and less often གང་ *kang*), WHAT? WHICH? ག་གི་ *ka-ki*, WHICH OF THEM? WHICH OF THESE? WHICH OF THOSE?
 ག་འདྲས་ *kan-dre*, OF WHAT KIND? Examples of their use are
 as follow: འདི་སྤྱི་རེ་དེ། *di sü ta re?* or ཏ་འདི་སྤྱི་རེ་དེ། *ta di
 sü re?* WHOSE PONY IS THIS? ཁྱྱོ་རེ་མིང་ལ་ག་རེ་ཟེར་གྱི་ཡོད།
khyö-re ming-la ka-re si-kyi-yö? WHAT IS YOUR NAME?
 (Lit. WHAT IS SAID TO YOUR NAME?) གླང་ཏོག་གི་ལས་ཀ་ག་གི་རེད།
Gang-tok-ki lang-ka ka-ki re, WHICH OF THESE ROADS IS THE
 ONE TO GANGTOK. ཏ་ལོ་སྤྱོན་ཐོག་ག་འདྲས་འདུག་ *ta-lo tön-tho
 kan-dre du*, WHAT ARE THE CROPS LIKE THIS YEAR? ཏ་འདི་ཚོ་
 བས་ངའི་ཏ་ག་གི་རེད། *ta di-tsho ne nge ta ka-ki re*, WHICH OF
 THESE PONIES IS MINE? The interrogative form of the verb
 may also be used, e.g., ཁྱྱོ་རེ་མིང་ལ་ག་རེ་ཟེར་གྱི་ཡོད་པ།
khyö-re ming la ka-re si-ki yö-pa? Both སྤྱི་ and ག་རེ་ are
 declined in the singular, e.g., འདི་ག་རེས་བཟོས་པ་རེད། *di ka-
 re sö-pa re?* OF WHAT SUBSTANCE IS THIS MADE? (Lit. FROM
 WHAT HAS THIS BEEN MADE?) Their plurals are formed by
 repeating them once; e.g., ཅ་ (ཚ་) ལག་དེ་ཚོ་ག་རེ་ག་རེ་རེད།
cha-la ten-tsho ka-re ka-re re? WHAT ARE THOSE THINGS?
 མི་དེ་ཚོ་སྤྱི་སྤྱི་རེད། *mi ten-tsho su-su re?* WHO ARE THOSE MEN?
 འདི་ག་རེས་ག་རེས་བཟོས་པ་རེད། *di ka-re ku-re sö-pa re?* OF
 WHAT SUBSTANCES IS THIS MADE? It will be noticed from the
 above examples that the interrogative pronoun stands in the
 sentence immediately before the verb, except when in the

genitive, in which latter case it may precede the noun which it qualifies. WHICH OF YOU WILL GO WITH ME? ང་དང་མཉམ་

དུ་ཁྱོད་ཚོ་སྐྱེ་འགྲོ་གི་ཡིན། *nga tang nyam-tu khyön-tsho su dro-*

ki-yin. WHO WILL SHOW ME THE ROAD? ང་ལ་ལམ་ཀྱ་སྐྱེ་

གྱི་རེད། *nga-la lang-ka sü tön-kyi-re.*

18. **Indefinite Pronouns.**—Among these we find the following in frequent use.

རེ་རེ། *re-re*, རེ། *re*, སོ་སོ། *so-so*, EACH.

ཚང་མ། *tshang-ma*, ཐམས་ཅད། *tham-che*, གང་པ། *gang-pa*,
gang-kha, ALL, EVERY.

ཁ་ཤས། *kha-she*, SOME.

སྐྱ་ཡང་། *su-yang*, WHOEVER.

སྐྱ་ཡང་། *su-yang*, with a negative = NOBODY.

ག་རེ་ཡང་། *ka-re yang*, with the verb in the conditional tense intervening, ANYTHING THAT, WHATEVER.

ག་རེ་ཞིག་ཡང་། *ka-re-shik yang*, ANYTHING THAT, WHATEVER. The addition of the ཞིག་ makes the meaning more emphatic.

ག་གཞི་ (གང་ཡང་) *ka-ke* (with a negative) NOTHING.

ག་ཅིག་ཡང་ *chik-yang*, with a negative = *lit.* NOT EVEN ONE, *i.e.*, NOBODY AT ALL, NOTHING AT ALL.

གཞན་པ། *shem-pa*, ཡན་པ། *yem-pa*, OTHER.

གཞན་པ་གཅིག་ *skem-pa chi*, ཡན་པ་གཅིག་ *yem-pa chi*,
ANOTHER.

གཅིག་གཅིག་ *chi-chi*, ONE ANOTHER, EACH OTHER.

གཅིག་པོ། *chik-po*, THE ONLY, THE SOLE.

གཅིག་པ། *chik-pa*, THE SAME.

མི་གཅིག་པ། *mi-chik-pa*, DIFFERENT, VARIOUS.

གཅིག་ཡང་། *chik-yang*, with a negative NOT EVEN ONE,
NOT A SINGLE ONE.

Others will be found in the Dictionary and, being used in an ordinary way, present no difficulty. Indefinite pronouns can be employed either with nouns or alone.

19. The following examples will show how the above are used :—

Some men have arrived. མི་ཁ་གས་བསྐྱབས་བྱུང་། *mi kha-she
lep-chung.*

Give each man one rupee. མི་རེ་རེ་ལ་གོ་རྟོ་མོ་རེ་རེ་སྤྲོད་ཤིག།
mi re-re-la gor-mo re-re trö-sho.

Any body who goes will die. སུ་ཕྱིན་ན་ཡང་ (or སུ་ཕྱིན་ནས་)
ཤི་གི་རིད། *su chhin-na-yang (or su chhin-ne) shi-ki-re.*

There is nobody at Kampa Jong now-a-days. དེ་རིང་སང་
གས་པ་རྫོང་ལ་སུ་ཡང་མི་འདུག། *te-ring-sang kam-pa dzong-
la su-yang min-du.*

Burn anything that is in this house. ཁང་པ་འདི་ནི་ནང་ལ་ག་རེ་

འདུག་ན་ཡང་ (or ག་རེ་འདུག་ནས་) སྐྱུ་ (tra, སྐྱུ་)
ཤོག། *khang-pa di-i nang-la ka-re duk-na-yang (ka-re
duk-ne) tra-sho.*

There is nothing in it. རེ་འདུག་ལ་ག་གཞི་ (གང་ཡང་) མི་འདུག།
te-i nang-la ka-ke min-du.

There is not a single person in this house. ཁང་པ་འདི་རི་
ནང་ལ་མི་གཅིག་ཡང་ཡོད་པ་མ་རེད། *khang-pa di-i nang-la
mi chik-yang yo-wa ma-re.*

Call another servant. གཞན་པ་གཅིག་ཤོག་གྱིས་
(བྱེད་)། *yok-po skem-pa-chi sho chi.*

The others are all absent. གཞན་པ་སྐྱུ་ཁ་བསྐྱེད་མི་འདུག།
skem-pa yang-kha de min-du.

This servant does not know the work; call another one.
གཞན་པ་འདིས་ལས་ཀ་ཤེས་ཀྱི་མི་འདུག། གཞན་པ་གཅིག་
ཤོག་གྱིས་ (བྱེད་)། *yok-po di le-ka shing-gi min-du;
skem-pa-chi sho chi.*

Boys, do not beat each other! ཕུ་ཕུ་ཚྭ་གཅིག་གིས་གཅིག་ལ་མ་
རྒྱུང་ཞིག། *pu-gu tsho chik-ki chik-la ma-dung-ski.*

Out of ten men I am the only one left. མི་བཅུ་འདི་དཀྱིལ་ནས་
ང་གཅིག་པོ་ལས་བྱུང་། *mi chü kyî-ne nga chik-po le-
ckung.*

The religions of China and Tibet are the same. གྲུ་བོད་

གཉིས་ཀྱི་ཚོས་ལྷགས་གཅིག་པ་རེ། *gya-pö nyi-kyi chhö-lu chik-pa re.*

Various kinds of people come together in this bazaar. ཁྲིས་

འདི་ལ་མི་སྣ་མི་གཅིག་པ་མང་པོ་འཛོམས་ཀྱི་འདུག། *throm di-la mi-na mi-chik-pa mang-po dzóm-kyi-du.*

There is not even one with whom I am acquainted. ངས་ངོ་

ཤེས་པ་གཅིག་ཡང་མི་འདུག། *ngø ngo-shem pa chik-yang min-du.*

WORDS.

To say, tell, *hon.* = གསུང་བ་ *sung-wa.*

Syce, groom = ཚིགས་དཔོན་ *chhik-pön.*

Ghoom, a village near Darjeeling = གུམ་པ་རི་ *kum-pa-ri.*

Horse, *hon.* = ཚིག་པ་ (ཚིགས་པ་) *chhik-pa.*

To ride = ཞོན་པ་ *skün-pa.*

To ride, *hon.* = འཛིབ་པ་ *chhip-pa.*

Behind = གཞུག་ལ་ *sku-la.*

To have a fight with = བདུང་
རེས་བྱེད་པ་ *dung-re che-pa.*

To be drunk = ར་བཟི་བ།
ར་བཟི་བྱེད་པ། *ra-si-wa, rap-si che-pa.*

EXERCISE No. 15.

Whose pony is that down there? མ་གྱི་སྐུའི་དྭ་རེད། *ma-gi sü ta re?*

Please tell your syce to take both ponies to Ghoom. བྱིད་
རང་གི་ཚིགས་དཔོན་ལ་ཚིག་པ་ (ཚིགས་པ་) གཉིས་ཀྱི་གུམ་

པ་རི་ལ་འབྲིན་སོང་གསུང་རོགས་གནང་། *khye-rang-ki chhik-pön la chhik-pa nyi-ka kum-pa-ri la thri-song sung-ro-nang.*

We (two) have each ridden ponies to Darjeeling (*lit.* have gone riding, etc.). ང་གཉིས་ཆིག་ (ཆིབས་) པ་བཅེབས་

ནས་རྡོ་རྗེ་གླིང་ལ་ཕེབས་པ་ཡིན། *nga-nyi chhik-pa chip-ne Dor-je-ling-la phe-pa-yin.*

[Note that the honorific forms are employed in deference to the person who has ridden with me.]

Those are the traders who have come from Lhasa. ལྷ་ས་ནས་

ཡོང་མཁན་གྱི་ཆོང་པ་དེ་ཆོ་རེད། *hla-sa ne yong-khen-kyi tshong-pa ten-tsho re.*

The others are coming behind. གཞན་པ་ཆོ་གཞུག་ལ་ཡོང་གི་

ཡོད་པ་རེད། *skem-pa tsho sku-la yong-ki yo-wa-re.*

They have been fighting with each other on the way. ཁྲོ་ཆས་

ལས་ཀ་ལ་གཅིག་གིས་གཅིག་བརྩུང་རེས་བྱས་པ་རེད། *khon-tshü lang-ka-la chik-ki-chi dung-re che-pa-re.*

Probably they were all drunk. ཁྲོ་ཆས་སྒྲང་ཁས་ར་བཞི་བྱས་པ་

ཡིན་འགྲོ། *khon-tsho gang-khe rap-si che-pa yin-tro.*

EXERCISE No. 16.

What is the name of the trader who came yesterday? What things has he got? This is the very man that stole my pony. Nobody has arrived to-day. Those who come to-morrow will stay some days.

CHAPTER X.

ADVERBS.

1. Adverbs are formed in three ways, namely :—

(a) PRIMITIVE, such as *ད་ལྟ་* *tan-da*, NOW, *ལམ་སང་* *lam-sang*, AT ONCE and *ཡང་སྐྱར་* *yang-kyar*, AGAIN. Most adverbs of time belong to this form.

(b) THOSE FORMED FROM NOUNS OR PRONOUNS, such as *འདི་ནས་* *di-ne*, FROM HERE (lit. FROM THIS); *ཁ་ནས་* *kha-ne*, ORALLY (lit. FROM MOUTH); and *གྱུ་པ་ལ་* *gyap-la*, BEHIND (lit. AT THE BACK). Many adverbs of place are formed in this way.

(c) THOSE FORMED FROM ADJECTIVES, as in English *quick*, *quickly*, etc. These in colloquial Tibetan take the form either of the adjective itself or of the adjective with *གྱས་ནས་* *che-ne* added. Thus : *མགྱུ་པ་ས་པོ་གྱུ་པ།* *gyok-po gyu*, GO QUICKLY ; *བླང་པོ་གྱས་ནས་ཁ་མཆུ་འདི་ཐག་གཞིང་པ་གནང་།* *trang-po che-ne kham-chhu di tha-chö-pa-nang*, DECIDE THIS CASE (LAW-SUIT) FAIRLY.

2. Adverbs used in the ordinary way require no special mention here ; they will be found in the Dictionary. Those which are formed or used in peculiar ways will now be noticed. Adverbs always precede the verb in a sentence. Those used interrogatively stand immediately before the

verb in most cases, e.g., མི་ག་ཚོ་འདུག། *mi ka-tshö du?* HOW MANY MEN ARE HERE?

3. (a) ABOUT, SOME, = ཅ་ (ཅམ་) *tsa*, but གཅིག་ is sometimes added. Thus, མི་བཅུ་ཅ་ (ཅམ་) གཅིག། *mi chu-tsa chi*, ABOUT TEN MEN.

(b) EVEN, NOT EVEN. ཡང་ *yang* = EVEN, ALSO, and when accompanied by a negative means NOT EVEN and is used as in the following examples: ཁོ་ཚོས་མི་མདའ་ བྱུང་ ཡང་ཤེས་ཀྱི་མི་ འདུག། *khon-tshö men-da gya-yang shing-gi min-du*. THEY DO NOT EVEN KNOW HOW TO FIRE A GUN. The emphasis is on the word *fire* བྱུང་ (*gya*) which is immediately followed by ཡང་ *yang* in the Tibetan sentence.

(c) HERE = མདས་ (འདི་ཅུ་) *de*; THERE = དད་ (དེ་ཅུ་) *te*. But instead of དད་ (དེ་ཅུ་) *te* ཡ་གི་ *pha-gi*, OVER THERE is frequently used. And if the HERE or the THERE is higher up or lower down than the person speaking ཡ་གི་ *ya-gi*, UP HERE, UP THERE, OR མ་གི་ *ma-gi*, DOWN HERE, DOWN THERE should be employed. Thus, མི་གཅིག་ཡ་གི་ཡོད། *mi-chi ya-gi yö*, THERE IS A MAN THERE (i.e., higher up). Similarly with verbs of coming or going to or from Tibet, we should say "he is coming down from Tibet"; he is going up to Tibet." Thus: ཚོང་པ་ཚོ་བོད་ལ་ཡར་ལོག་ག། (པ་) རེད། *tshong-pa-tsho pö-la ya lok-ka-re*. THE TRADERS HAVE GONE BACK (UP) TO TIBET.

(d) HOW FAR. This is rendered by ཐག་རིང་ག་ཚད། *lit.*
 HOW MUCH DISTANCE, *e.g.*, ཁྱོད་རེའི་ལུང་པ་ལྷ་ས་ནས་ཐག་རིང་ག་
 ཚད་ཡོད། *kh yö-re lung-pa hla-sa-ne tha-ring-thung ka-tshö-*
gyö? HOW FAR IS YOUR COUNTRY FROM LHASA?

(e) How long, *i.e.*, how many days, months, years, etc., is
 rendered thus: HOW MANY MONTHS IS IT SINCE YOU CAME? ཁྱོད་
 རང་ཡོང་ནས་ཟླ་བ་ག་ཚད་སོང་། *kh yö-rang yong-ne da-wa ka-*
tshö song? YOU HAVING COME HOW MANY MONTHS HAVE
 GONE?

(f) HOW MUCH? HOW MANY? = ག་ཚད་ *e.g.*, HOW MANY MEN
 ARE THERE? མི་ག་ཚད་འདུག། *mi ka-tshö-du?* But in refer-
 ring to the time of day ག་ཚད་ corresponds to WHAT *e.g.*,
 WHAT O'CLOCK IS IT? མུ་ཚད་ག་ཚད་རེ། *chhu-tshö ka-tshö re.*

(g) MUCH, MANY ཞེ་བོ་རང་། *she-po-rang* མང་བོ་རང་ *mang-*
po-rang. Used only with a negative in the sense of NOT MUCH,
 NOT MANY. Thus, ལུང་པ་མདས་ (འདི་ལ་) ཁང་པ་མང་བོ་རང་
 མི་འདུག། *lung-pa de khang-pa mang-po-rang min-du*, THERE
 ARE NOT MANY HOUSES IN THIS TRACT OF COUNTRY.

(h) NOT AT ALL, NEVER is translated by a negative accom-
 panied by ཅ་ནས་ *tsa-ne* or མ་ནས་ *ma-ne.* Thus འདི་ཅ་ནས་
 (or མ་ནས་) ཡག་པོ་མི་འདུག། *di tsa-ne yak-po min-du*, THIS

IS NOT AT ALL GOOD. ངས་ཤུ་ནས་ཟ་མ་མྱོང་། *nge sha tsa-ne su ma nyong*. I HAVE NEVER EATEN MEAT. Also by བད་ or བད་དེ་ followed by a negative, e.g., བད་དེ་ཡོད་པ་མ་རེད། *be-te yo-wa-ma-re*, THERE ARE NONE AT ALL. བད་དེ་ is more emphatic than བད།

(i) OF COURSE—BUT, INDEED—BUT. These have been dealt with under the verb (Chap. VII, para. 23).

(j) ONLY, ENTIRELY, ALL, are often translated by ཤ་སྟག་ which immediately precedes the verb, e.g., མི་ཤ་སྟག་རེད། *mi sha-ta re*, THERE ARE MEN ONLY; (i.e., there are no animals, etc.) ཅ་ (ཅ་) ལག་འདི་ཚོ་ཡག་པོ་ཤ་སྟག་འདུག། *cha-la di-tsho yak-po sha-ta du*, THESE THINGS ARE ALL GOOD; (i.e., there are no bad things among them).

(k) SO, SO MUCH is often rendered by འདི་འདྲ་ *lit.* THIS KIND or by དེ་འདྲ་ *lit.* OF THAT KIND, e.g., སྐད་ཆེན་པོ་འདི་འདྲ་མ་གྱུག། *ke chhem-po lin-dra ma-gyu*. DO NOT TALK LOUDLY, DO NOT MAKE SUCH A NOISE TALKING.

(l) TOO is expressed by རྒྱལ་པ་ *trak-pa*, joined as a verb to the root of the adjective concerned, e.g., ལམས་གྱུག་འདི་རིང་ རྒྱལ་པ་ (པ་) རེད། *khar-gyu di ring trak-ka re*, THIS STICK IS TOO LONG. ལམས་གྱུག་=stick; རིང་པོ་=long.

(m) VERY may be expressed by ཉ་ཅང་ *ha-chang* or by ཐག་ཚོད་ *thak-chhö* added to the root of the adjective, or in some cases by repeating the adjective once in a raised tone of voice. Thus, VERY GREAT may be expressed by ཉ་ཅང་ཆེན་པོ་ *ha-chang chhem-po* or by ཆེ་ཐག་ཚོད་ *chhe-thak-chhö* or by ཆེན་པོ་ཆེན་པོ་ *chhem-po chhem-po*. Here, however, it should be noticed that རྒྱུང་རྒྱུང་ *chhung-chhung* means simply SMALL; ཐུང་ཐུང་ *thung-thung*, SHORT; རྩུང་རྩུང་ *nyung-nyung*, FEW and so with a few others. In these latter VERY is not implied. The method of expressing VERY by raising the tone of the voice is found also in Nepalese (Khas-kura), with which Tibetan has a few grammatical affinities.

(n) WHY. This is frequently rendered by གང་ལ་ *lit. FOR WHAT*, e.g., ཁྱིལ་ཁས་ས་གང་ལ་ས་ཡོང་ང་ *khyö khe-sa kang-la ma yong nga?* WHY DID YOU NOT COME YESTERDAY? or by turning the sentence; thus, ཁྱིལ་ཁས་ས་ས་ཡོང་བའི་ནོན་དག་གཞི་ནིད། *khyö khe-sa ma yong-nge tön-ta ka-re re?* (Lit. WHAT IS THE MEANING OF YOUR NOT COMING YESTERDAY?)

4. The treatment of negatives has been explained when dealing with verbs (see Cap. V, para. 3, Cap. VI, para. 13, and Cap. VII, paras. 1 and 2), and need not be repeated here.

WORDS.

Far off = ཐག་རིང་བོ་ <i>tha ring-po.</i>	To recognise = རོ་ཤེས་པ་ <i>ngo-she-pa.</i>
Animal = སེམས་ཅན་ <i>sem-chen.</i>	Cold, <i>adj.</i> = བྱང་མོ་ <i>trang-mo.</i>
Field glasses; (<i>lit.</i> distance glass) = རྒྱང་ཤེལ་ <i>gyang-she.</i>	Indian = རྒྱ་གར་ <i>gya-ka.</i>
	To fit (of clothes) = འབྲིག་པ་ <i>drik-pa.</i>

EXERCISE No. 17.

What are those animals up there? ། ཡ་གི་སེམས་ཅན་དེ་ཚླ་ག་
རེ་ག་རེ་རེད། *ya-gi sem-chen te-tsho ka-re ka-re're.*

They are a very long way off. ཐག་རིང་ཐག་ཚད་འདུག། *tha-ring thak-chohö du.*

I cannot make them out even with field-glasses. རྒྱང་ཤེལ་ལ་
བཞུས་ན་ཡང་ངས་ངོ་ཤེས་ཀྱི་མི་འདུག། *gyang-she-la te-na-
yang nge ngo-shing-gi min-du.*

There are no Indians at all here, as it is too cold for them. མདས་ (འདི་ཅུ་) བྱང་བྲག་ཙང་རྒྱ་གར་ཙ་ནས་མི་འདུག།
de trang tra-tsang gya-ka tsa-ne min-du.

EXERCISE No. 18.

These boots are too large. They do not fit me at all.
One of them is bigger than the other.

CHAPTER XI.

POSTPOSITIONS, CONJUNCTIONS AND INTERJECTIONS.

1. **Postpositions.**—These are of two kinds, namely, *simple* and *compound*. The former are monosyllabic, and govern the accusative. They include those used in the declension of the noun (Chapter III) and a few others. The latter are of two or more syllables, being formed from nouns, adjectives or verbs, and mostly govern the genitive. Postpositions may govern not only nouns, but also adjectives, verbs, articles, etc. The use of most postpositions is simple: only those, the uses of which require special explanations, in addition to those already given concerning them in the declension of nouns and other chapters, will be dealt with here. For other postpositions reference may be made to the Dictionary.

2. **Simple Postpositions.**—(a) ལ་ *lä* besides its dative sense dealt with in the Chapter on the Noun, (Cap. III), is sometimes used where in English we should use *at*, *on* or *in*, though གང་ལ་ *gang-la* is more commonly used for *on*, and ནང་ལ་ *nang-la* for *in*. Thus, རིའི་གང་ལ་གཡག་འདུག། *ri-i gang-la ya du*, THERE ARE YAKS ON THE HILL; མུ་ཚོད་བཞི་ལ་ ཤོ།། *chhu-tshö shi-la sho*, COME AT FOUR O'CLOCK. ལ་ should always be used as above in telling the time of day. ལ་ is also used where in English *for* is used in the quotation of

prices, e.g., གཡུ་འདི་སྒོར་མོ་གཉིས་ལ་ཉེས་པ་ཡིན། *yu di gor-mo nyi-la nyö-pa-yin*, I HAVE BOUGHT THIS TURQUOISE FOR TWO RUPEES. And the following verbs may take ལ་, namely, verbs of *giving, showing, teaching and telling*; also the following common verbs, namely, དད་པ་བྱེད་པ་ *te-pa che-pa* to have faith in (a lama, etc.), ཞེད་པ་ *she-pa* to be afraid of, འཕྲོག་པ་ *phok-pa* to hit against, གྱུ་བ་ *shu-wa* to offer to, to petition, to beg of, རོགས་བྱེད་པ་ *ro-che-pa* to assist, འབྲིང་ཡོང་བ་ *khe yong-wa* to bring to, and many others. But with all the above verbs and classes of verbs the ལ་ may be omitted and the simple accusative form used.

(b) ཉན་ *ne* besides meaning OUT OF, FROM, expresses also *through, viâ*, e.g., ང་ཕག་རི་ནས་ཡོང་ནས་མཛེས་ལེབ་ལ་ནས་ཡོང་ང་ (བ་) ཡིན། *nga Pha-ri-ne yong-ne Je-lep-la-ne yong-nga-yin*. I HAVE COME FROM PHARI VIÂ THE JELEP PASS. གུས་ནས་ *che-ne* may also be used in this sense. ནས་ also expresses *by*, in such sentences as CATCH THE DOG BY THE NECK བྱི་འདི་སྟེན་ནས་ འཇུས། *khyi di ke-ne jü*.

(c) ལས་ *le* besides its use in the sense of THAN, MORE THAN already dealt with in the comparison of adjectives (Cap. IV, para. 7), means also RATHER THAN, or EXCEPT, e.g., བསད་ས་ (འདི་ཅུ་) བསྐྱད་པ་ལས་ཕག་རི་ལ་བྱིན་པ་དགའ་གི་རེད། *de de-pa*

le *Pha-ri la chhim-pa ga-ki-re*, I WOULD RATHER GO TO PHARI THAN STAY HERE. (Lit., *rather than the staying here, the going to Phari pleases*.) Again, བ་མའི་བཀའ་ལ་མ་ཉན་ཅང་འདི་ལས་མ་བྱུང་ (བ་) རེད། *pha-me ka-la ma-nyen-tsang di-le ma-ckung-nga-re*. SINCE YOU HAVE NOT HEEDED THE ORDERS OF YOUR PARENTS, YOU HAVE FALLEN INTO TROUBLE. (Lit., *since you have not heeded the orders of your father and mother, except this it has not happened*.)

(d) དང་ *tang*, WITH is used with a few verbs such as those of MEETING, VISITING, FIGHTING, and with adjectives denoting similarity, e.g., ཁས་སང་མི་འདི་དང་ཐུག་བྱུང་། *khe-sa nga mi di-tang thuk-ckung*, I MET THIS MAN YESTERDAY; OR ཁས་སང་དང་མི་འདི་ཐུག་བྱུང་། *khe-sa nga-tang mi-di thuk-ckung*. Again, ལུང་པ་འདི་ནུན་ནི་ལུང་པ་དང་འདྲ་བོ་རེད། *lung-pa di in-ji lung-pa-tang dra-po re*, THIS COUNTRY IS LIKE ENGLAND. Except in such cases *with* should be translated by དང་མཉམ་དུ་ *tang-nyam-tu*, e.g., ཁོ་དང་མཉམ་དུ་དོན་གླིང་ལ་ཕྱིན་པ་ཡིན། *kho-tang nyam-tu Dor-je-ling-la chhim-pa-yin*. I WENT WITH HIM TO DARJEELING.

(e) Other postpositions governing the accusative are ཐུག་ *thu*, AS FAR AS, UP TO, and one or two others.

3. **Compound Postpositions.**—These, as stated above, mostly govern the genitive, e.g., རིའི་གླང་ལ་ *ri-i gang-la*, ON

THE HILL ; ངེ་རྒྱལ་ལ་ *nge gyap-la*, BEHIND ME, etc. A few govern the accusative, for instance, མ་གཏོགས། *ma-to* མིན་པ་ (མིན་པ་) *mem-pa*, EXCEPT ; e.g., འདི་མ་གཏོགས་གཞན་པ་ཡོད་པ་མ་རེད། *di ma-to skem-pa yo-wa ma-re*, THIS IS THE ONLY ONE. (Lit., *except this there is not another*.) And one or two like ཐབས་ཀྱི་པོ་ *tha-nye-po*, NEAR, CLOSE TO, govern the ablative ; e.g., འདི་ནས་ཟས་པ་ཐབས་ཀྱི་པོ་རེད། *di-ne sam-pa tha-nye-po-re*, THE BRIDGE IS CLOSE TO HERE.

4. **Conjunctions.**—Conjunctions are used in Tibetan much less frequently than in English, the sentences in which they occur being turned into participial and other verbal clauses, as has been already explained in the Chapter on the Verb. Thus, མདང་དགོང་ཡོང་ནས་དེ་རིང་ཕྱིན་པ་རེད། *dang-gong yong-ne te-ring chhim-pa re*, HE CAME YESTERDAY EVENING AND LEFT TO-DAY.

5. Those conjunctions which are commonly employed in the colloquial language, and whose use requires special mention, are as follow. For the others reference may be made to the Dictionary.

(a) དང་། *tang*. This corresponds frequently to AND in English, though, as we have seen above, its literal meaning is WITH. Thus, ཕག་རི་ལ་གཡག་དང་ལྷག་མང་པོ་ཡོད་པ་རེད། *Pha-ri la yak-tang lu mang-po yo-wa-re*, THERE ARE LOTS OF YAKS AND SHEEP AT PHARI. But when more than two nouns

are thus joined, དང་ is used after the first one only or not at all, e.g., ཕག་རི་ལ་གཡག་ (དང་) ར་ལུག་མང་པོ་ཡོད་ བ་ རེད། *Pha-ri la yak (tang) ra-lu mang-po yo-wa-re*, THERE ARE LOTS OF YAKS, GOATS AND SHEEP AT PHARI. དང་ should always be spoken quickly after, and almost as a part of the word which precedes it, and this preceding word takes the accent.

(b) ད་རུང་། *ta-rung* ད་རུང་ཡང་། *ta-rung yang*, ད་འདྲོ། *tan-do* or ཡང་། *yang*, means BESIDES, MORE YET and precedes the word which it qualifies, e.g., ངས་སྒོང་སྒང་ཁ་མ་ཉེས་ ད་རུང་ཉོག་ཅ་ཡོད། *nge go-nga gang-kha ma-nyö ta-rung tok-tsa yö*, I HAVE NOT BOUGHT ALL THE EGGS; THERE ARE A FEW MORE YET.

(c) EITHER—OR is expressed by ཡང་མིན་ན་—ཡང་མིན་ན་ *yang-men-na—yang-men-na*, or by ཡང་ན་—ཡང་ན། *yang-na—yang-na*. The first ཡང་མིན་ན་ (or ཡང་ན་) is omitted often in Tibetan as well as in English, e.g., དཔོན་པོ་ལ་སྒྲན་བྱ་བྱས་པ་ལས་ ཡང་མིན་ན་མ་བྱས་པ་ (བྱ་བ་) དགའ་འདུག་གས། *pöm-po lu nyen-sku skü-pa le yang-men-na ma-skü-pa ga duk-ke?* DO YOU PREFER THAT I SHOULD REPRESENT THE MATTER TO THE OFFICIAL, OR THAT I SHOULD NOT. (*Lit.*, RATHER THAN REPRESENTING THE CASE TO THE OFFICIAL, OR DOES NOT REPRESENTING PLEASE). Often the or in Tibetan is omitted altogether, e.g.,

ས་ཏེབ་བཞུགས་འདུག་ག་མི་འདུག། *sa-hep sku duk-ka min-du?*

IS THE SAHIB AT HOME (lit. *seated*) OR NOT?

(d) The translation of **ALTHOUGH** and of **IF** has already been explained in the Chapter on the Verb (Cap. V, para. 8, and Cap. VI, para. 15).

Occasionally ཀེ་སི་ *ke-si* is used for **IF**; e.g., ཉེ་ཐུབ་ན་ ཉེས་རོགས་བྱིས་ (བྱིད་)། ཀེ་སི་ ཉེ་མ་ཐུབ་ན་ཐབས་ཡོད་པ་མ་ རེད། *nyo thup-na nyö-ro-cki, ke-si nyo ma-thup-na thap yo-wa ma-re.* PLEASE BUY ONE IF YOU CAN; IF YOU CANNOT BUY ONE, IT CAN'T BE HELPED.

(e) **BUT** is usually expressed by turning the sentence and using ཡིན་ནས་ (ཡིན་ན་ཡང་) *yin-ne* or some other word meaning **ALTHOUGH**, **IN SPITE OF**, e.g., དེ་རིང་ང་འགྲོ་ཐུབ་མ་བྱུང་ཡིན་ནས་ སང་ཉིན་ང་འགྲོ་གི་ཡིན། *te-ring nga dro thup ma-ckhung, yin-ne sang-nyi nga dro-kyi-yin.* I COULD NOT GO TO-DAY, BUT I WILL GO TO-MORROW. (*Lit.*, IN SPITE OF MY NOT BEING ABLE TO GO TO-DAY, I WILL GO TO-MORROW).

(f) **SINCE**, **SINCE THE TIME THAT**, **AGO**. The translation of these is best shown by examples. Thus, IT IS SIX MONTHS SINCE I LEFT LHASA. ང་ལྷ་ས་ནས་ཐོན་ནས་ལྷ་བ་དྲུག་མོང་། *nga hla sa-ne thön-ne da-wa tru song.* I HAVE NOT BEEN TO DARJEELING FOR TWO YEARS. ང་ཌོ་རྩེ་གླིང་ལ་མ་ཕྱིན་པ་ཡོ་གཉིས་མོང་། *nga Dor-je-ling-la ma-chhim-pa lo nyi song.*

(g) **WHETHER—OR** is expressed thus:—IT IS UNCERTAIN WHETHER HE WILL ARRIVE TO-DAY OR NOT. ཁོ་དེ་རིང་སླེབ་ཡོང་ང་

མི་ཡོང་དྲིན་ལྷན་མེད། *kho te-ring leṅ-yong-nga mi-yong ten-den me.* WHETHER YOU GO OR STAY, I SHALL REMAIN HERE.
 ཁྱོད་རང་ཕྱིན་ན་མ་ཕྱིན་ན་ང་མདས་ (འདི་ཅུ) རྫོང་གྱི་ཡིན། *khyö-rang chhin-na ma-chhin-na nga de dö-kyi-yin.*

6. **Interjections.**--Those commonly used are, ཀྱེ། *kye*
 བྱེ། *we*, OH! HULLO! HI! ཨ་ཁ་ཁ་ཁ་ *a-kha-kha kha*, ALAS!
 Exclamation of sorrow. ཨ་ཙི་ *a-tsi*, Exclamation of surprise.
 Thus, བྱེ་ཆོ་རིང་མགྱོགས་པོ་ཤོག་ཨ། *We! Tshe-ring gyok-po sho-a*, HI! TSHERING, PLEASE COME QUICKLY. ཀྱེ་ and བྱེ་ are used
 also by masters to call their servants in the same way as
Koî hai is used in India.

WORDS.

Shi-ga-tse (capital of the Province of Tsang) = བཞི་	Country-house = བཞི་ཀ་ <i>ski-ka.</i>
བཞི་ཙེ་	Do. hon. = མགྱོན་བཞི་ <i>gön-ski-</i>
Gang-tok (capital of Sikkim) = རྒྱང་ཏོག་	To stay, dwell, hon. = བཞུགས་ པ་ <i>shu-pa.</i>
To put in, insert = བཅུག་པ་ (འཇུག་པ་) <i>chuk-pa.</i>	Yak's meat = བཤམ་པ་ <i>yak-sha.</i>
Small-pox (a very common disease in Tibet) = ལྷ་	Pork = ཕག་པ་ <i>phak-sha.</i>
འབྲུག་ <i>hlan-drum.</i>	Beef = ལྷང་པ་ <i>lang-sha.</i>

To obtain, procure =	To snow =
འགྱུར་བ་ <i>gor-wa.</i>	གངས་རྒྱུ་བ་ <i>kang</i> <i>gya-pa.</i>
Expensive (<i>lit.</i> great price) =	Telegraph (<i>lit.</i> iron-thread)
གོང་ཆེན་པོ་ <i>kong-chem po.</i>	= ལྷགས་སྒྱུ་ <i>cha-ki.</i>
Behind =	Wonder, wonderful thing =
གྱུ་ལ་ <i>gya-pa-la.</i>	ཡ་མཚན་ <i>yam-tshen.</i>
Mountain, hill =	
རི་ <i>ri.</i>	

EXERCISE No. 19.

He went from Shi-ga-tse to Gang-tok *viâ* Phari. ཁོ་གཞི་ག་
ཆེན་པོ་ལ་ཁོ་གཞི་ག་སྒྱུ་ལ་ཕྱིན་པ་རེད། *kho ski-ga-*
tse ne Pha-ri khe ne Gang-tok la chhim-pa-re.

He had only one servant with him then. དེ་སྒྲིང་ལ་ཁོ་དང་མཉམ་
དུ་གཤེག་པོ་གཅིག་ལས་མི་འདུག། *te gang-la kho tang*
nyam-tu yok-po chi-le min-du.

Put some more wood on the fire. ད་རུང་མི་ལ་ཤིང་བཅུག།
ta-rung me-la shing chu.

On account of the small-pox at Lhasa, he (*hon.*) is staying
at his country-house. ལྷ་ས་ལྷ་འབྲུམ་ཡོད་ཅང་སྐྱ་གཞི་གས་
མགོན་གཞི་ལ་བཞུགས་ཡོད་པ་རེད། *hla-sa hlen-drum yö-*
tsang ku-sho gön-ski la sku yo-wa-re.

Yak's meat, mutton, pork and beef are procurable here, but
the pork and beef are expensive. གཡག་ག་ལྷག་ག་
ཕག་ག་སྒྲིང་ག་མདས་ (འདི་ཅུ་) འགྱུར་ཡོང་དེ་ཡིན་ནས་ཕག་

ཁ་དང་ཐང་ཁ་གོང་ཆེན་པོ་རིད། *yak-sha luk-sha phak-sha*
lang-sha de jor-yong te yin-ne phak-sha tang lang-sha
kong-chhem-po re.

Moreover, many of the people are sending their yaks away
 to-day to the other side of the hills. ད་རུང་མི་མང་པོས་

དེ་རིང་གཡག་རིའི་རྒྱུ་ལ་གཏོང་གི་འདུག། *ta-rung mi*
mang-pü te-ring yak ri-i gyap-la tong-gi-du.

Ah! what a wonderful thing this telegraph is! ཡ་ཙི་ཅཱ་ཀུ་ཡམ་ཤེན་

སྒྲུང་ཡ་མཚན་འདི་འདྲ་འདུག། *a-tsi cha-kü yam-tshen din-*
dra du.

EXERCISE No. 20.

He has two servants with him. He has come *viâ* Gang-
 tok. If it does not snow he will go to Phari to-morrow, but,
 if it snows, he will stay here. It is three years since he
 came to (= he arrived at) Darjeeling. Alas! will not the
 boy die? ³

CHAPTER XII.

THE ORDER OF WORDS IN A SENTENCE.

1. The order in which different parts of speech in a sentence follow each other has been in the main shown for each Part of Speech in the chapter which deals with it, but it may be convenient to the student that the principal rules should be grouped together here. The order is first the subject, then the object, and the verb last, *e.g.*, ངས་ཁྱོད་རྩུང་གི་ཡིན།
ngé khyö dung-gi-yin. I WILL BEAT YOU.

2. The component parts of the subject or object are usually arranged among themselves as follows:—

(a) The genitive.

(b) The governing noun or pronoun.

(c) The adjective, unless in the genitive, in which case it precedes the noun.

(d) The numeral.

(e) The article or demonstrative pronoun.

3. Any relative or other clause dependent on the noun may either be put in the genitive and precede the noun, or take the case-inflection of the noun and follow it; but usually the former. Thus: THE MERCHANTS WHO CAME TODAY should be translated དེ་རིང་ཡོང་མཁན་གྱི་ཚོང་པ་དེ་ཚོ། *te-ring yong-khen kyi tshong-pa te-tsho* in preference to ཚོང་པ་ཡོང་མཁན་དེ་ཚོ། *te-ring tshong-pa yong-khen te-tsho*.

4. In correlative sentences the relative pronoun precedes the demonstrative pronoun, *e.g.*, ལུ་ཀང་ཡོད་དེ་རྒྱས་ཉིས།
lu kang-yö te-gye nyö, BUY ALL THE SHEEP THAT THERE ARE.
 (*lit.*, WHAT SHEEP THERE ARE BUY THEM ALL).

5. The interrogative pronoun immediately precedes the verb, *e.g.*, དུག་ལོག་ནས་པོ་གོན་མཐན་དེ་སྤྱ་རེད། *duk-lo nak-po*
kön-khen te su-re, WHO IS THE PERSON THAT IS WEARING
 BLACK CLOTHES ?

6. Participial and other dependent verbal clauses precede the main verb, *e.g.*, ང་ལྷང་པ་མདས་ (འདི་ཅུ་) མིག་ལྷ་ག་ (ལ་) ཡོང་ང་ (བ་) ཡིན། *nga lung-pa de mik-ta-ka yong-nga-yin*,
 I HAVE COME TO SEE THIS COUNTRY (*lit.*, TO SEE THE COUNTRY
 HERE). So also when one verb governs another, the former
 having a sense of CAUSING, PERMITTING, COMPLETING, BEING ABLE
 this governing verb comes last, *e.g.*, བྱིན་ཕྱིན་ཆོག་ག་ *khyö chhin*
chhok-ka, YOU MAY GO, *i.e.*, YOU ARE PERMITTED TO GO (an
 ordinary form of dismissal).

CHAPTER XIII.

THE HONORIFIC LANGUAGE.

1. In the chapter on the Pronouns (Cap. IX, para. 2) reference has been made to the necessity of using the prescribed honorific forms when speaking to or of persons of good position. The difference between the honorific forms in Tibetan and Hindustani is that in the latter these are usually expressed by mere changes of termination, which are few in number and quickly learnt, e.g., *ao*, *aiye* (*come!*) whereas in the former the honorific is usually expressed by a partially or wholly different word.

2. In order therefore that he may converse with the higher classes of Tibetan society, it is necessary for the student in respect of a large number of words to master two Tibetan equivalents for each word, one for the common and one for the higher classes. The ordinary language should be used when speaking to cultivators, coolies, common monks and ordinary traders; the honorific language when speaking to persons of higher rank than the above. When conversing with the very highest classes, *i.e.*, with members of the nobility, of whom there are about thirty families in the Ü (Lhasa) and Tsang (Shi-ga-tse) provinces, or with officials from the rank of De-pön, Tsi-pön or Pho-pön upwards, or with the highest Lamas, a still higher form of honorific should be employed, if such exists. The student need not, however, trouble to learn more than a very few words at first in the higher honorific since persons of the above high rank are not often met with and the ordinary honorific will therefore almost always carry him through.

3. The Dictionary at the end of this book is fairly complete in honorific terms, the ordinary honorific words being marked as *hon.* and the high honorific as *h. hon.* It only remains therefore to notice here such general principles as exist in the formation of honorifics, so that the student may be able in many cases to form them for himself.

4. Firstly, as regards verbs those only need be mentioned which occur frequently in compounds and otherwise.

Meaning.	Ordinary Form.	Honorific Form.	High Honorific Form.
To put, attach, apply	བྱེད་པ་ <i>gyaṣ-pa.</i>	སྦྱོན་པ་ <i>kyöṃ-pa.</i>	སྦྱོན་པ་གནང་པ་ <i>kyöṃ-pa nang-wa.</i>
To sit, dwell, remain	བསྐྱོད་པ་ (སྦྱོད་པ་) <i>de-pa.</i>	བཞུགས་པ་ <i>sku-pa.</i>	བཞུགས་པ་གནན་ འཇག་པ་ <i>sku-den-ja-pa.</i>
To stand up	ལང་པ་ <i>lang-wa.</i>	བཞང་པ་ (བཞེང་པ་) <i>shang-wa.</i>	སྐྱུ་བཞང་(བཞེང་) གནང་པ་ <i>ku-shang nang-wa.</i>
To say, tell	ལཔ་པ་ <i>laṣ-pa.</i> ཟེར་པ་ <i>ser-wa.</i>	གསུང་པ་ <i>sung-wa.</i>	གཤམ་གནང་པ་ <i>ka-nang-wa.</i>

Meaning.	Ordinary Form.	Honorific Form.	High Honorific Form.
To eat	ཟ་བ་ <i>sa-wa.</i>	{	{
To take	ལེན་བ་ <i>lem-pa.</i>		
To wear, put on (clothes)	གོན་བ་ <i>köm-pa.</i>		
To go, come	འགྲོ་བ་ to go = <i>dro-wa.</i>		
	ཡིང་བ་ to come = <i>yong-wa.</i>		
	ཁྱེད་བ་ <i>che-pa.</i>		
To do	ཁྱེད་བ་ <i>che-pa.</i>	{	{
To give	སྟེང་བ་ <i>ter-wa</i>		

5. By far the commonest of the above forms is *གནང་བ་* *nang-wa*. In addition to its meanings given above, it can be added for the formation of an honorific to most verbs that have not got special honorific forms of their own, e.g., *ཚོང་པས་བཟང་ང་ (བ་) རེད།* *tshong-pe tang-nga re*, THE TRADER SENT; *དཔོན་པོས་གཏོང་ང་ (བ་) གནང་ང་ (བ་) རེད།* *pöm-pö tong-nga nang-nga-re*, THE OFFICIAL SENT. And here it should be noticed that verbs which use the past or perfect

root in their ordinary forms take, as a rule, the present root in their honorific forms, *e.g.*, the example just given.

6. The above honorific forms are, as already stated, applied to persons of position higher than the ordinary. There are also a few verbs applied to persons, both of high or of low position, when such persons are dealing with persons above them. These verbs are in the Dictionary labelled *inf.* to *sup.* (*i.e.*, inferior to superior). Two of the commonest are ལྟུ་བ་ *sku-wa*, for ལཔ་པ་ *lap-pa*, TO SAY; and སྤུལ་བ་ (འབྲུལ་བ་) *phü-wa*, for སྟེར་བ་ *ter-wa*, TO GIVE. Thus མདའ་དཔོན་སྐྱུ་གཞིགས་ལ་བྱས། *De-pön ku-sho-la skü*, REPRESENT (THE MATTER) TO THE DE-PÖN.

When the inferior is himself a person of good position, the verb implying inferiority takes itself an honorific form, *e.g.*, སྐྱུ་གཞིགས་ཇོང་དཔོན་གྱིས་མདའ་དཔོན་སྐྱུ་གཞིགས་ལ་ཆིག་པ་ (ཆིགས་པ་ horse, *hon.*) གཞིག་འབྲུལ་ར་ (བ་) གནང་སོང་། *ku-sho Jong-pen kyi De-pön ku-sho-la chhik-pa chi bü-ra nang-song*, THE JONG-PEN HAS GIVEN A PONY TO THE DE-PÖN. Note the honorific form འབྲུལ་ར་ (བ་) གནང་སོང་ *bü-ra nang-song*, and ཆིག་པ་ (ཆིགས་པ་) *chhik-pa*, the honorific of ཏྲ་ *ta*, HORSE.

7 A great many words, mostly nouns, are formed from the honorific terms applied to different parts of the body. Thus—

(a) སྐྱུ་ *ku* gives honorific for many parts of the body, *e.g.*,

གཟུགས་པོ་ *sku-po*, BODY, སྐྱ་གཟུགས་ *ku-su*, BODY, *hon.*; བྲང་
པོ་ *pang-kho*, CHEST (of BODY), སྐྱ་བྲང་ *ku-pang*, CHEST, *hon.*

(b) ཕྱག་ *chha*, the honorific form of ལག་པ་ *lak-pa*, HAND is used for many things connected with or manipulated by the hand, e.g., ཕྱག་ལྗེ་ *chhan-di*, *hon.* of ལྗེ་མིག་ *di-mi*, KEY.

ཕྱག་སྒྲམ་ *chha-gam*, *hon.* of སྒྲམ་ *gam*, BOX.

(c) རབས་ *skap*, the honorific form of ཀླང་པ་ *kang-pa*, FOOT is used for things connected with the foot, e.g., རབས་ཆགས་ *skap-chha* (or རབས་ལྗེ་མ་) *hon.* of ལྗེ་མ་ *hlam*, BOOT.

(d) རྣེ་ *skhe*, the honorific form of བ་ *kha*, MOUTH, e.g., རྣེ་
སྒྲིམས་པ་ *skhe-kyem-pa*, *hon.* of བ་སྒྲིམས་པ་ *kha-kom-pa*, TO BE
THIRSTY.

(e) དབུ་ *wu*, the honorific form of མགོ་ *go*, HEAD; e.g.,
དབུ་ལྗེ་ *wu sku*, *hon.* of ལྗེ་མོ་ *sku-mo*, HAT.

(f) ཤངས་ *shang*, the honorific form of སྐྱ་ཁྲུག་ (སྐྱ་) *na-khu*,
NOSE; e.g., ཤངས་འཕྱིན་ *shang-chhi*, *hon.* of སྐྱ་འཕྱིན་ *nap-chhi*,
HANDKERCHIEF.

(g) སྙེན་མཆོག་ *nyen-chho*, the honorific form of ཡམ་མཆོག་
(རྩ་མཆོག་) *am-chho*, EAR; སྙེན་མཆོག་གི་ཡི་ཁྲུང་ *nyen-chho-ki i-*
khung, *hon.* of ཡམ་མཆོག་ (རྩ་མཆོག་) གི་ཡི་ཁྲུང་ *am-chho-ki i-*
khung, EAR-HOLE.

(h) སྤྱན་ *chen*, the honorific form of མིག་ *mi*, EYE, *e.g.*, སྤྱན་
ལྔགས་ *chem-pa*, *hon.* of མིག་ལྔགས་ *mik-pa*, EYE-LID; and
སྤྱན་པེ་བྱ་བ་ *chem-phe sku-wa* (lit. *to request the coming of the*
eye) the *inf.* to *sup.* form of བསྟན་པ་ (སྟོན་པ་) *tem-pa*, TO SHOW.

(i) The other parts, *e.g.*, རྩིས་ *tshem*, *hon.* of རྩ་ *so*, TOOTH;
ལྔགས་ *ja*, *hon.* of རྩེ་ *che*, TONGUE; རྒྱུལ་ *gü*, *hon.* of རྩེ་ *ke*.
NECK have also their compounds formed on lines similar to
those above.

8. Other honorific forms from which compounds are often
constructed are as follow :—

(a) ཐུགས་ *thu*, the honorific form of རིམས་ *sem*, MIND.
Frequently used in mental and moral attributes, *e.g.*, ཐུགས་
འདོད་ *thung-dö*, *hon.* of འདོད་པ་ *dö-pa*, WISH.

(b) བཀའ་ *ka*, ORDER gives the honorific in many words
connected with *speaking* and the like, *e.g.*, བཀའ་ལན་ *ka-len*,
hon. of ལན་ *len*, ANSWER.

(c) བཞིས་ *ške*, gives the honorific in words connected with
food and drink, *e.g.*, བཞིས་ཤ་ *ške-sha*, *hon.* of ཤ་ *sha*, MEAT.

(d) བཤིལ་ *sü*, also gives the honorific in many words con-
nected with food and drink, and especially in connection with
their preparation, *e.g.*, བཤིལ་ཐབ་ *sö-thap*, *hon.* of ཐབ་ཚང་
thap-tshang, KITCHEN.

9. As the honorific of verbs is often formed by *གནང་བ་* *nang wa* so the high honorific is frequently formed by adding *བཀའ་* *ka*, *བྱམས་* *thu*, or other of the honorific forms specified above, to the beginning of the words ;

e.g., *ཞིབ་དཔྱད་བྱེད་བ་* *skip-chö che-pa*, to investigate.

ཞིབ་དཔྱད་གནང་བ་ *skip-chö nang-wa*, to investigate, *hon.*

བཀའ་ཞིབ་གནང་བ་ *ka-skip nang-wa*, to investigate, *h. hon.*

and *ཚུམ་བ་* *tsum-pa*, to compose (writing, etc.).

ཚུམ་བ་གནང་བ་ *tsum-pa nang-wa*, to compose (writing, etc.) *hon.*

བཀའ་ཚུམ་གནང་བ་ *ka-tsum nang-wa*, to compose (writing, etc.) *h. hon.*

10. When a word has no separate honorific of its own, *ལགས་* *lā* is often added to express respect, e.g., *སྤུ་མོ་ལགས་* *su-mo-lā*, *hon.* of *སྤུ་མོ་* *su-mo*. MATERNAL AUNT. And *ལགས་* *lā*, *ལགས་སི་* *le-si* (*h. hon.* *ལགས་ལགས་སི་* *lā-les* or *ལ་བྲོང་* *la-wong*) introduced into a sentence always signify respect.

11. The lower trades, such as *blacksmith*, *carpenter*, *mason*, etc., take *དབུ་མཛད་* *um-dze*, as their honorific, though *དབུ་མཛད་* is, strictly speaking, the honorific of *ཚམ་བྱ་* *tshem-pu*, TAILOR.

12. ནམ་པ་ཚོ་ *nam-pa-tsho* and ནམ་པ་ *nam-pa* are used instead of ཚོ་ *tsho* to form the plurals of *hon.* nouns and pronouns, e.g., དཔོན་པོ་ནམ་པ་ཚོ་ *pöñ-po nam-pa tsho*, THE OFFICIALS, *hon.*, ཁྱེད་རང་ནམ་པ་ཚོ་ *khye-rang nam-pa-tsho*, YOU (plural) *hon.*

13. Lamas have a few honorifics which are not shared by laymen in addition to those specified in the chapter on the Pronouns (Cap. IX, para. 3). Such as ལྷ་ཁྱིའ་ཤེབ་པ་ *ku-shing-la pheṣ-pa* or higher still ལྷ་ཁྱིའ་འཛིབ་གྱུ་གནང་པ་ *ku-shing-la chhiṣ-gyu nang-wa* which mean TO DIE, lit. *to go to heaven*.

WORDS.

Road, journey = ལས་ཀ་ <i>lang-ka</i> .	Far = ཐག་རིང་པོ་ <i>tha-ring-po</i> .
Do. <i>hon.</i> = ཤེབ་ལས་ <i>pheṣ-lam</i> .	Do. <i>hon.</i> = ཤེབ་ ཐག་རིང་པོ་ <i>pheṣ-tha ring-po</i> .
Distance = ཐག་རིང་ཐུང་ <i>tha-ring-thung</i> .	To ride = ཁྱོན་པ་ <i>šköm-pa</i> .
Do. <i>hon.</i> = ཤེབ་ཐག་ <i>pheṣ-tha</i> .	Do. <i>hon.</i> = འཛིབ་པ་ <i>chhiṣ-pa</i> .
Near = ཐག་ཉེ་པོ། ཉེ་པོ་ <i>tha-nye-po, nye-po</i> .	Rideable (<i>lit.</i> riding place) = ཁྱོན་ས་ <i>škön-sa</i> .
Difficult = ཁག་པོ་ <i>khaḥ-po</i> .	Do. <i>hon.</i> = འཛིབ་ས་ <i>chhiṣ-sa</i> .
Do. <i>hon.</i> = ལྷ་ས་ཉེ་པོ་ <i>ku-nye-po</i> .	On foot = ཀང་ཐང་ <i>kang-thang</i> .

On foot, *hon.* = ལྷན་ཐང་
skap-thang.

Country = ལུང་པ་ *lung-pa.*

Extensive = གྱུ་ཆེན་པོ་ *gya-
chhen-po.*

Moderate, middling =
འཚམས་པོ་གཅིག་ *tsham-po-
chi.*

To be seated, to dwell, *h.*
hon. = བཞུགས་གནན་འཇག་
པ་ *sku-den-ja-pa.*

To go for a walk = ཆམ་ཆམ་
(འཁྱམ་འཁྱམ་) ལ་འགྲོ་བ་
chham-chham-la dro-wa.

To go for a walk, *hon.* =
སྐྱུ་ཆམ་ (འཁྱམ་) ལ་ཕེབ་པ་
kun-chham la phep-pa.

For *h. hon.* substitute
འཆིབ་གྱུ་གནང་བ་ *chhi-p-gyu
nang-wu* for ཕེབ་པ་ *phep-
pa.*

Very well = འོ་ན་ *o-na.*

Slowly = ཀ་ལེ་ག་ལེ་ *ka-le ka-
le.*

Tea = ཇ་ *cha.*

Do. *hon.* = གསོལ་ཇ་ *sö cha.*

EXERCISE No. 21.

On a Journey.

Ordinary Language.

What is the distance of our journey to-day ? ཇ་རིང་ལམ་ག་
ཐག་རིང་ཐུང་ག་ཚོད་ཡོད་པ། *te-ring lang-ka tha-ring-
thung ka-tshö yö-pa ?*

Only a short way ; it is not difficult. ཇ་རང་ལམ་ག་ཐག་ཉེ་བོ་
ཡོད་ཁག་པོ་མེད། *te-ring lang-ka tha-nye-po yö kha-k-
po-me.*

How far have we to go to-morrow ? སང་ཉིན་འགྲོ་གྲུ་ག་ཚད་
ཡོད་པ། *sang-nyi dro-gyu ka-tshö yö-pa ?*

A long way, and the road is bad. སང་ཉིན་ཐག་རིང་པོ་ཡོད་ལས་
ཀ་སྒྲུབ་བྱལ་ཡིན། *sang-nyi tha-ring-pu yö lang-ka duk-
rii yin.*

Can we ride to-morrow ? སང་ཉིན་དྲ་ཞོན་ནས་འགྲོ་ས་ཡོད་པས།
sang-nyi ta skön-ne dro-sa yö-pe ?

It is rideable for a bit of the way, and for a bit of the way
we shall have to walk. རྟོག་ཅ་རྟོག་ཅ་ལ་ཞོན་ས་ཡོད་རྟོག་
ཅ་རྟོག་ཅ་རྟོག་ཐང་ལ་འགྲོ་དགོས་ཀྱི་ཡོད། *tok-tsa tok-tsa-la
skön-sa-yö tok-tsa tok-tsa kang-thang-la dro go-kyi-
yö.*

Is the district an extensive one ? ལུང་པ་དེ་གྲུ་ཆེན་པོ་འདུག་གས།
lung-pa te gya-chhem-po duk-ke.

It is of moderate size. ཆེ་ཆུང་འཚམས་པོ་གཅིག་འདུག། *chhe-
chhung tsham-po chi du.*

Honorific Language.

།དེ་རིང་ཐེབ་ལས་ཐག་རིང་ ཐུང་ག་ ཚད་ཡོད་པ་ གནང་ང་། *te-ring
pheap-lam tha-ring-thung ka-tshö yö-pa nang-nga ?*

དེ་རིང་ཐེབ་ཐག་ཉེ་པོ་ཡིན་སྐྱེ་ས་ཉལ་པོ་མེད། *te-ring pheap-tha nye-
po yin ku-nye-po me.*

སང་ཉིན་ཐེབ་གྲུ་ག་ཚད་ཡོད་པ། *sang-nyi pheap-gyu ka-tshö yö-
pa.*

སང་ཉིན་ཐེབ་ཐལ་རིང་བོ་ཡོད་ཐེབ་ལས་ཡང་ཡག་བོ་མེད། *sang-ny'i
phep-tha ring-po yö phep-lam yang yak-po me.*

སང་ཉིན་ཆིག་ (ཆིབས་) བ་འཆིབས་ནས་ཐེབ་ས་ཡོད་པས། *sang-
ny'i chhik-pa chhip-ne phep-sa yö-pe?*

དོག་ ཅ་དོག་ ཅ་ ལ་ འཆིབ་ ས་ཡོད་ དོག་ ཅ་དོག་ ཅ་ ཞབས་ བྲང་ ལ་ ཐེབ་
དགོས་ཀྱི་ཡོད། *tok-tsa tok-tsa-la chhip-sa yö tok-tsa
tok-tsa shap-thang-la phep go-kyi-yö.*

ལུང་བ་དེ་གྱུ་ཆེན་བོ་འདུག་གས། *lung-pa te gya-chhem-po duk-ke?*

ལགས་ཆེ་ཆུང་འཆས་ས་བོ་གཅིག་འདུག། *lā chhe-chhung tsham-po-
rhi du.*

EXERCISE No. 22.

(To be translated into honorific language).

Is the Sahib at home (= Is the Sahib seated) ? No Sir, he has gone for a walk. Very well, I will call again (= come) to-morrow. I cannot understand what you say; please speak slowly. Give the Sahib some tea.

CHAPTER XIV.

MISCELLANEOUS.

1. **I. Monetary System.**—This is as follows :—

2	<i>kha</i>	make 1 <i>kar-ma-nga</i>	སྐར་མ་ལྔ།
3	<i>kha</i>	„ 1 <i>chhe-gye</i>	ཕྱེད་བརྒྱད།
4	<i>kha</i>	„ 1 <i>sko-kang</i>	ཞེ་གང་།
5	<i>kha</i>	„ 1 <i>kha-chha</i>	ཁ་ཆག།
6	<i>kha</i>	„ 1 <i>trang-ka</i>	རྩྭ་ཀ།

One *trang-ka* at present (1918) is equal to four annas.

5 *sko* (or 3 *trang-kas* and 1 *kar-ma-nga*) make *sko-nga* (ཞེ་ལྔ་) = thirteen annas and four pies.

10 *sko* (or 6 *trang-kas* and 1 *sko*) make 1 *ngü-sang* (དངུལ་སྒང་) = one rupee eleven annas approximately.

50 *ngü-sang* make 1 *do-tshe* (རྩི་ཚད་) = eighty-three rupees seven annas approximately.

In addition to the above there are lumps of silver in the shape of a pony's hoof, which are of different sizes and consequently of different values. Such a lump is known as *ta-mi-ma* (རྩི་མིག་མ།)

2. The above values are not all coined. The silver coins are : *trang-ka*, *sko-nga*, *ngü-sang*. The copper coins are :—*kha-kang*, *kar-ma-nga*, *chhe-gye*.

In addition to these coins and the *ta-mi mas* already mentioned, Indian rupees, Chinese rupees and Indian currency notes are used in Tibet.

There are no gold coins.

3. II. **Weights and Measures.**—For weighing gold, silver, corals, pearls, etc., the above-mentioned coins and money values up to and including a *ngü-sang* are used as weights. In weighing gold, a *ngü-sang* (*silver sang*) is known as a *ser-sang* (ཤེས་སྒང་) (*gold sang*), and in weighing corals, pearls, etc., is known simply as a *sang*. For weighing gold of large amount we have,—

5 *ser-sang* make 1 *tum-pu* (ཏུམ་པུ།)

Similarly for silver of large amount, 75 *ngü-sang* make 1 *ta-mi-ma*. 1 *kha*, 1 *sko*, 1 *sang*, 1 *ngü-sang* or 1 *ser-sang* is expressed by ཁ་ཀང་ *kha-kang* and not ཁ་གཞིག་ etc. Two of the above (except ཁ་ which is not much used in the plural) by ཞེ་རྫོ་ *sko-to*, etc. The divisions of money and the weights for gold, silver, etc., are constant throughout Tibet. The weights and measures for meat, grain, etc., vary in different parts of the country ; those for the Ü (Lhasa) province will be given here.

4. *Meat, butter, etc.*, are weighed by *por* (པོར་), *nya-ka* (ཉ་ཀ་) and *khe* (ཁེ་). 4 *por* = 1 *nya-ka* and 20 *nya-ka* = 1 *khe*, a *por* being equal to about an ounce.

5. *Grain* is not weighed but measured. Of the *tre* (བྱི) there are two sizes, viz., the large *tre*, known as *tre-chhe*¹ (བྱི་ཆེ་), of which 16 make 1 *ten-dzin kha-ru* (བཅུན་འཛིན་ཁལ་རུ) and the small *tre* known as *kha-tre* (ཁལ་བྱི) of which 20 make one *ten-dzin kha-ru*. Sixteen of the *kha-tre* make 1 *sang-bo* (སངས་འབོ་). A *ten-dzin kha-ru* contains 33 lbs. of barley or peas and 17 lbs. of barley flour.

6. *Tea* is always carried in compressed packets, shaped like bricks and known as *pa-ka* (པ་ཀ་ཀ་). The weight of each brick varies with the different kinds; a brick of *dru-tang* (འབྲུ་དང་) tea, which is the best kind of tea, weighing about 6 lbs., while a brick of the worst kind, known as *gye-pa*, (རྒྱེ་པ་) weighs about 3 lbs.

4 bricks = 1 *khu-tru* (ཁུ་བྱུ་ཀ་)

3 *khu-tru* = 1 *gam* (གཤམ་)

7. **Lineal Measurements.**—Those commonly used are as follows :—

<i>Sor</i>	(སྟར་):	the breadth of one finger.
<i>Tho</i>	(སྟོ་):	the span from the tip of the thumb to the tip of the middle finger.

¹ Or *se-tre* (སེ་བྱི) |

Thru (ཐུ): the distance from the elbow to the tip of the middle finger.

Dom (འདོམ་): the distance from the middle finger tip of one hand to that of the other with both arms outstretched.

Ke ko-sa-tsa (ཀེ་ཀོ་ས་ཙ་): the distance the voice carries, e.g.,

མི་དེ་ཀེ་ཀོ་ས་ཙ་ (ཙ་མ་) ལ་

འདུག། *mi te ke ko-sa tsa-la*

du, THAT MAN IS JUST WITHIN
EARSHOT.

Tsha-pho (ཚ་འཕོག་): or *Tsha-sa* (ཚ་ས་); about 3 hours' march or 7 to 10 miles in easy country.

Sa-tshi (ས་ཚོག་): a full day's march or about 15 to 20 miles in easy country.

8. III. Divisions of Time.—Time is reckoned by cycles, the commonest of which is that of twelve years, known as the *lo-khor* (ལོ་འཁོར་) and is as follows:—

1. ཁྱི་བ་ *chi-wa*, MOUSE.

2. རྒྱ་ཁ་ *lang*, BULL.

3. རྩ་ག་ *tak*, TIGER.

4. ཡི་ས་ *yö*, HARE.

5. འབྲུག་ *druk*, DRAGON.

6. རྩྭ་ལ་ *driü*, SNAKE.

7. ཏི་ *ta*, HORSE.

8. ལུ་ག་ *lu*, SHEEP.

- | | |
|-------------------------------|-----------------------------|
| 9. སྒྱེ་ <i>tre</i> , MONKEY. | 11. ཁྱི་ <i>khyi</i> , DOG. |
| 10. བྱ་ <i>cka</i> , BIRD. | 12. ཡག་ <i>pha</i> , PIG. |

It should be noted that the ordinary word for HARE is *ri-kong* རི་གོང་ (རི་བོང་), and the Lhasa word for *monkey* is *peu* སྒྱུ་ (སྒྱུ་). But in the *lo-khor* ཡེས་ *yö* and སྒྱེ་ *tre* are always used.

9. A cycle of sixty years, known as *long-kham* (ལོ་བསམས་) is formed by joining the five elements, namely, ཤིང་ *shing*, WOOD, མེ་ *me*, FIRE, ས་ *sa*, EARTH, ལྷགས་ *cha*, IRON, and ཆུ་ *chhu*, WATER to the twelve creatures of the *lo-khor* in the following manner:—

1. ཤིང་གྱི་ལོ་ *shing-cki lo* = WOOD-MOUSE YEAR.
2. ཤིང་གླང་ལོ་ *shing-lang lo* = WOOD BULL YEAR.
3. མེ་སྐྱལ་ལོ་ *me-tak lo* = FIRE-TIGER YEAR.
4. མེ་ཡེས་ལོ་ *me-yö lo* = FIRE-HARE YEAR.

And so on. The first round of elements ends at the 10th year WATER-BIRD YEAR (ཆུ་བྱ་ལོ་), *chhu-cka lo*, and is at once recommenced, so that the 11th year is the WOOD-DOG YEAR (ཤིང་ཁྱི་ལོ་) *shing-khyi lo*, the 12th year is the WOOD-PIG YEAR (ཤིང་ཡག་ལོ་) *shing-pha' lo*, and so on. At sixty years the two series end together, the *lo-khor* having run five times and the elements six times. We then get the wood-

MOUSE YEAR again, and the cycle runs through as before. The present years are as follow:—

1917—FIRE-SNAKE YEAR	མེ་སྦྱུ་ལོ་	<i>me-drü lo.</i>
1918—EARTH-HORSE YEAR	ས་རྟ་ལོ་	<i>sa-ta lo.</i>
1919—EARTH-SHEEP YEAR	ས་ལུག་ལོ་	<i>sa-luk lo.</i>
1920—IRON-MONKEY YEAR	ལྷགས་སྦྱི་ལོ་	<i>chak-tre lo.</i>
1921—IRON-BIRD YEAR	ལྷགས་བྱ་ལོ་	<i>chak-cha lo.</i>
1922—WATER-DOG YEAR	ཆུ་བྱི་ལོ་	<i>chhu-khyi lo.</i>
1923—WATER-PIG YEAR	ཆུ་ཕག་ལོ་	<i>chhu phak lo.</i>
1924—WOOD-MOUSE YEAR	ཤིང་བྱི་ལོ་	<i>shing-cha lo.</i>
1925—WOOD-BULL YEAR	ཤིང་སྤང་ལོ་	<i>shing-lang lo.</i>
1926—FIRE-TIGER YEAR	མེ་སྦྱག་ལོ་	<i>me-tak lo.</i>
1927—FIRE HARE YEAR	མེ་ཡིས་ལོ་	<i>me-yö lo.</i>
1928—EARTH-DRAGON YEAR	ས་འབྲུག་ལོ་	<i>sa-drük lo.</i>

10. Practically every Tibetan can tell the date of his birth and otherwise reckon in the *lo-khor*, but comparatively few can do so in the sixty years' cycle. The latter is, however, used in Government papers, in books and in correspondence. Thus, ང་རྟ་ལོ་བ་ཡིན། *nga ta-lo-pa yin* means I WAS BORN IN THE HORSE YEAR (*lit.* I AM A HORSE YEAR PERSON).

11. The *four seasons* are as follows:—

SPRING—བཟྱེད་ཀྱི་	<i>chi ka.</i>	AUTUMN—སྦྱོན་ཀྱི་	<i>tön-ka.</i>
SUMMER—འབྲུག་ཀྱི་	<i>yar-ka.</i>	WINTER—དབྱེན་ཀྱི་	<i>gün-ka.</i>

12. **Dates.**—Months have no names, but are numbered 1, 2, 3, etc. The 1st month commences in February, but the actual date varies as the Tibetan year is shorter than ours and therefore every third year an extra month named ལྷ་ཤོ་བ་ *la-shö* is added. Each month has about thirty days. The manner in which the different days of a month are expressed has been dealt with in the chapter on the Numerals (Cap. VIII, para. 6).

13. **The Days of the Week** are as follows:—

SUNDAY—གཟའ་ཉི་མ་ <i>sa nyi-ma.</i>	WEDNESDAY—གཟའ་ལྷག་པ་ <i>sa-hlak-pa.</i>
MONDAY—གཟའ་ལྷ་པ་ <i>sa-la-wa.</i>	THURSDAY—གཟའ་ལྷུང་པ་ <i>sa-phur-pa.</i>
TUESDAY—གཟའ་མིག་དམར་ <i>sa-ming-ma.</i>	FRIDAY—གཟའ་པ་སངས་ <i>sa-pa-sang.</i>
SATURDAY—གཟའ་སྤེན་པ་ <i>sa-pem-pa.</i>	

14. **The Time of Day.**—This is reckoned as follows:—

བྱ་སྒྲོན་དང་པོ་ *cha-ke tang-po*, first cock crow.

བྱ་སྒྲོན་གཉིས་པ་ *cha-ke nyi-pa*, second cock crow, 10 or 15 minutes after the first.

ཐོ་རངས་ *tho-rang*, the time shortly before dawn.

ནམ་ལངས་ *nam-lang*, dawn.

ཉི་ཤར་ *nyi-shar*, or ཅེ་ཤར་ *tse-shar*, sunrise.

The latter means, lit. *shining on the peaks*.

ཁོགས་གས་ *shok-ke* or ལྷ་རྩ་ *nga-tro* the time from sunrise to about 8 A.M.

ཚ་ཏིང་ *tsha-ting*, from 8 A.M. till 10 or 11 A.M.

ཉིན་དབང་ *nyin-kung*, midday.

དགོང་དག་ *gong-ta*, the afternoon from four o'clock till sunset.

ཉི་མེད་ *nyi-gr*, sunset.

ས་རིབ་ (སྒོད་ཐབ་) *sa-ríp*, dusk.

ནམ་ཐུད་ *nam chhe*, midnight.

ཉི་མ་ *nyi-ma*, day-time.

དགོང་མོ་ *gong-mo* or མཚན་མོ་ *tshem-mo*, night-time.

ཁ་ཤི་པོ་ *shak-po*, day of 24 hours.

AT WHAT TIME, AT WHAT O'CLOCK may be rendered by ལྷ་ཕྱི་ག་ག་ཅ་ (ཅམ་) ལ་ *ngam-chhi ka-ka-tsa-la* (lit. *at how much early-late*); e.g., ང་སང་ཉིན་ལྷ་ཕྱི་ག་ག་ཅ་ (ཅམ་) ལ་བཅར་དགོས་ཡིན་ན། *nga sang-nyi ngam-chhi ka-ka-tsa la cha go yin-na*

AT ABOUT WHAT TIME TO-MORROW SHOULD I COME? ཉིན་དབང་

ལ་ཤོག། *nyin-kung-la sho*, COME AT MIDDAY. But usually

ཆུ་ཚོད་ *chhu-tshö* (lit. *water-measure*) corresponding to the English *o'clock* is used. Thus: ABOUT WHAT TIME TO-MORROW SHOULD

I COME? སང་ཉིན་ཆུ་ཚོད་ག་ཚོད་ཅ་ལ་ང་བཅར་དགོས་པ་ཡིན་ན།

(ནམ།) *sang-nyi chhu-tshö ka-tshö tsa-la nga cha go-wa yin-na?* COME AT FOUR O'CLOCK. མཚན་བཞི་ལ་ཤོག། *chhu-tshö shi-la sho.* COME AT HALF PAST FIVE. མཚན་ལྔ་དང་ཕྱེད་ཀ་ཤོག། *chhu-tshö nga-tang chhe-ka sho.*

WORDS.

Ornament==གྱེན་ཆ་ <i>gyen-chhu.</i>	Woollen cloth==སྤུམ་བུ་ <i>nam-bu.</i>
Price = རིན་ <i>ring.</i>	Festival, (<i>lit.</i> great time) =
Weight, (<i>lit.</i> light heavy) =	དུས་ཆེན་ <i>tü-chhen.</i>
ཡང་ལྷི། ལྷི་ <i>yang-ji; ji.</i>	

EXERCISE No. 23.

This ornament is made of silver. །གྱེན་ཆ་འདི་དཔལ་གྱི་བཟོས་བ་རེད། *gyen-chha di ngü-kyi sö-ya-re.*

Its price is thirty-two *trang-kas* and one *sko*. རིའི་རིན་ཏི་ཀ་སྤུམ་ཆུ་སོ་གཉིས་དང་ཞེ་གང་རེད། *le i ring trang-ka sun-chu so-nyi tang sko-kang re.*

It weighs (*lit.* is the weight of) twelve and half rupees. སྒྲོང་མོ་ཕྱེད་དང་བཅུ་གསུམ་གྱི་ལྷི་དཔལ་བ་རེད། *gor-mo chhe-tang chuk-sum kyî ji yo-wa-re.*

Please sell me two *dom* of woollen cloth. ང་ལ་སྤུམ་བུ་འདོམ་དོ་འཛོང་རོགས་བྱིས་ (བྱེད་)། *nga-la nam-bu dom to tshong-ro-cki.*

It is rather farther than a *tsha-pho* from here. འདི་ནས་ཚ་
 འཕྲོག་ས་ལས་གྲག་རིང་ཙ་ (ཙས་) ཡོད། *di-ne tsha-pho*
sa-le tha-riny-tsa yö.

How old are you? ཁྱོད་ལོ་ག་ཚད་ཡིན་པ། *khyö lo ka-tshö yim-*
pa?

I was born in the *hare year*. ང་ཡོས་ལོ་བ་ཡིན། *nga yö-lo-pa*
yin.

There will be a festival on the twenty-fourth of the first
 month. ལྷ་བ་དང་པོ་འི་ཉི་ཤུ་བཞི་ལ་དུས་ཆེན་གཅིག་ཡོང་།
da-wa tang-pö nyi-shu ski-la tui-chhen-chi yong.

Come on Wednesday morning. བཟའ་ལྷག་པའི་ཁོག་ས་གས་
 ཞོག། *sa hlaḥ-pe skok-ke sho.*

EXERCISE No. 24.

I will sell it for five *ngü-sang* and a *kar-ma*. It weighs
 twenty-three *trang-kas*. I will leave (= go out from) here
 on the morning of the eighteenth, and will reach Gangtok
 on the afternoon of the twentieth. The price of this woollen
 cloth is two *trang-kas* and a *kha-chha* per *thru*.

CHAPTER XV.

A CONVERSATION TRANSLITERATED, TRANSLATED AND PARAPHRASED.

1. It has often been stated with regard to grammars of Oriental languages that they are rendered more useful by the inclusion in them of a passage of the language translated literally into English, transliterated as exactly as possible into the Roman character, and accompanied by a grammatical analysis of every word. This plan enables the student to ascertain the true pronunciation and also to understand the working of rules that he knows only by rote. And although in this grammar the rules of pronunciation and of grammar have not merely been enunciated but have also at the time of enunciation been separately and fully explained by examples, yet a final example giving effect to the above suggestion may prove helpful to the student before we pass on to the conversational series in the next chapter.

On a journey. Asking the way.

Which is the road ... Dor-je-ling k'i lam-ka

དོ་རྗེ་གླིང་ གི་ ལམ་ཀ་

Darjeeling of road

to Darjeeling ? ... K'a-pa re.

ག་པ་ རེད།

where is ?

Straight on, Sir, as La kha-thu t'ak'-k'a re.
you are going.

ལགས་ ཁ་ཐུག་ དག་ག་ རེད།

Sir ! Straight like that is ;

You cannot mistake nor-sa tsa-ne me.
 it. རྣམ་སྐྱོད་ཀྱི་མཐོང་པོ་ མཐོང་པོ་ མཐོང་པོ་
 mistaking-place at all is not.

Is the road good?... Lam-ka de-po yö-pe.
 ལམ་ཀ་ དཔོན་པོ་ ཡོད་པ་སྟེ།
 Road good is it?

Yes, Sir, it is very La de-thak'-chhö yö.
 good. ལམ་ཀ་ དཔོན་པོ་ ཡོད་པ་སྟེ།
 Sir! very good is.

How far is it from T'a dro-gyu k'a-tshö yö-pa.
 here? ད་ འགྲོ་གྲུ་ ག་ཚད་ ཡོད་པ་
 Now to go how much is there?

It is not very far T'a phe-gyu sh'e-po rang me.
 from here, just a ད་ ཐེན་པོ་ ཞེ་པོ་ རང་ མེད།
 short distance. Now to go very much is not?
 Tok'-tsa chi yö.

དྲོ་མ་ ཅ་ བཞིན་པོ་ ཡོད།
 A little is.

Thank you, Good-day. Wong ya ch'ung k'a-le.
 བློ་བཟང་ ཡག་ རྒྱུ་ ག་ལེ་
 Well! good happened. Gently
 gyu-a.

གྲུ་ག་ ཡ་
 go.

Good-day, Sir	...	La-si	k'a-le	the-a.
		ལགས་སི་	ག་ལེ་	ཐས་ཨ།
		Sir !	Gently	go.

GRAMMATICAL ANALYSIS.

རྗེ་ཆེ་གླིང་གི་ Genitive Singular. གི་ and not ཀྱི་ or ཐྱི་ because the preceding word ends in ང་ (Cap. III, para. 9).

ལས་ཀ་ Nominative Singular. *The* is omitted because it does not represent *this* or *that* (Cap. II, para. 7).

ག་པ་ Interrogative Pronoun. It immediately precedes the verb (Cap. IX, para. 17).

རེད་ 3rd person singular, present indicative.

ལགས་ Honorific term.

ཁ་ཐུག་ Adverb.

དག་ག་ Adverb.

ཁོར་ས་ Nominative Singular. Derived from ཁོར་བ་ *to mistake* and ས་ place (Cap. VII, para. 19).

ཅུ་ནས་ Adverb. Used with negatives only [Cap. X, para. 3 (*h*)].

མེད་ Negative form of 3rd person singular, present indicative.

- ལམ་ཀ་ Nominative Singular. *The* is omitted because it does not represent *this* or *that*.
- བདེ་པོ་ Nominative Singular.
- ཡོད་པས་ Interrogative form of the 3rd person singular present indicative (Cap. V, para. 5).
- བདེ་ཐག་ཚོད་ Nominative Singular. *Very* expressed by adding ཐག་ཚོད་ to the root of the adjective [Cap. X, para. 3 (*m*)].
- ཡོད་ 3rd person singular, present indicative.
- ད་ Adverb.
- འགྲོ་བྱ་ Gerund of འགྲོ་བ་
- ག་ཚོད་ Adverb. Being used interrogatively immediately precedes the verb [Cap. X, para. 3 (*f*)].
- ཡོད་པ་ Interrogative form of the 3rd person, singular present indicative (Cap. V, para. 5).
- ཐེབ་བྱ་ Infinitive of ཐེབ་བ་ *hon.* of འགྲོ་བ་ (Cap. VI, para. 23).
- ཞེ་པོ་རང་ Adverb. Used with negatives only [Cap. X, para. 3 (*g*)].
- དྲི་བ་ཙ་གཅིག་ Adverb.
- ལྟོང་ Adverb.
- ཡག་ Abbreviation of ཡག་པོ་

བྱང་	Past Participle of ཡོང་བ་ <i>to become, to happen.</i>
ག་ལི་	Adverb.
གྱུག་ཙམ་	Imperative of འགྱོ་བ་ polite form used to inferior.
ལགས་སི་	Honorific term.
ཐས་ཙམ་	Polite Imperative of ཐས་བ་ which is an <i>hon.</i> form of འགྱོ་བ་ ||

CHAPTER XVI.

CONVERSATIONAL EXERCISES.

1. General Conversation.

Who are you ? ཁྱོད་སུ་ཡིན་པ། *khyö su yim-pa ?*

What is your name ? ཁྱོད་མིང་ལ་ག་རེ་ཟེར་གྱི་ཡོད། *khyö ming-la ka-re si ki-yö ?*

Sir, what is your name ? *hon.* སྐུ་གཞིགས་ཀྱི་མཚན་ལ་ག་རེ་ཟེར་གྱི་ཡོད་ད། *ku-sko-kyi tshen-la ka-re sku-ki-yö ta ?*

My name is Dorje. ངའི་མིང་ལ་དོ་རྟེ་ཟེར་གྱི་ཡོད། *nge-ming-la Dor-je si-kyi yo.*

Do you know this ? *hon.* འདི་མཁྱེན་པ་གནང་གི་ཡོད་པས། *di khyem-pa nang-gi yö-pe ?*

I don't know. ངས་ཤེས་ཀྱི་མེད། *nge shing-gi me.*

Do you know this man ? *hon.* མི་འདི་དོ་མཁྱེན་པ་གནང་གི་ཡོད་པས། *mi di ngo-khyem-pa nang-gi yö-pe ?*

I don't know him. ངས་ཁོ་དོ་ཤེས་ཀྱི་མེད། *nge kho ngo-shing-gi me.*

What country have you come from ? ཁྱོད་ལུང་པ་ག་ནས་ཡིན་པ། *khyö lung-pa ka-ne yim-pa ?*

Sir, where were you born ? *hon.* སྐུ་གཞིགས་འབྱུང་ས་ག་ནས་ཡིན་

པ་གནང་ང་། *ku-sko thrung-sa ka-ne yim-pa nang-nga ?*

I was born in Kongbu. ང་སྐུ་ས་ཀོང་པོ་ནས་ཡིན། *nga kye-su kong-po-ne yin ?*

A man has come. མི་གཅིག་བསྐྱབས་བྱུང་། *mi chi lep-ckung.*

Who is that boy ? ཕུ་གུ་དེ་སུ་རེད། *pu-gu te su-re ?*

I want to be off to-morrow (*lit.* I am counting on starting to-morrow). ་ང་སང་ཉིན་འགྲོན་པའི་རྩིས་ཡོད། *nga sang-nyin thöm-pe-tsi yö.*

Will he come now ? ཁོ་ད་ལྟ་སྐྱབ་ཡོང་ངས། *kho tan-da lep yong-nge ?*

Open the window a little please. སྒྲིུང་དྲོག་ཅ་ཕྱེ་རོགས་གནང་། *gi-khung tok-tsa chhe-ro-nang.*

Shut the door. སྒྲིུབ། *go-gyap.*

When did he go ? ཁོ་ག་དུས་ལངས་སོང་། *kho ka-tü lang-song.*

How do you like this place ? (*lit.* Sir, is this place pleasant ?) *hon.* སྐུ་གཞིགས་ས་ཆ་འདི་སྤྱོད་པོ་འདུག་གས། *ku-sko sa-chha di tro-po duk-ke ?*

It is very quiet. ས་ཆ་འདི་ཁ་གྲུ་སིམ་པོ་འདུག། *sa-cha di kha-ku-sim-po du.*

I am very pleased to have come (*lit.* it is very good that I have come here). ང་མདས་བཅར་ནས་ཡག་ཐག་ཆོད་བྱུང་། *nga de char-ne yak-thak-choö ckung.*

2. *The same continued.*

Please give me a cup of water. ང་ལ་ཆུ་དཀར་ཡོལ་གང་མྱེར་ད།
nga-la chhu ka-yö kang te-da.

Tell the man to come to me. མི་དེ་ཚུར་ཤོག་གིས། *mi te tshu sho cki.*

Please give this bundle to the woman. རྩོག་ཐྱེད་འདི་སྒྲིང་མན་
 དེ་ལ་སྒྲུར་རོགས་གནང་། *dok-thre di kyi-men te-la kur-ro-nang.*

Can I go there? ང་ཡ་གི་ཐྱིན་ཆོག་གི་རེད་པས། *nag pha-ke chhin chhok-ki-re-pe?*

Are you coming with me? ཁྱེད་ང་མཉམ་པོ་ཡོང་གི་ཡིན་པས།
khyö nga nyam-po yong-gi yim-pe?

He can come. ཁོ་ཡོང་ཆོག་གི་རེད། *kho yong chhok-ki-re.*

Where have you come from? ཁྱེད་ག་ནས་ཡོང་ང་། *khyö ka-ne yong-nga?*

I came from Phari this morning. ང་ད་རང་གཞིག་གསེས་པ་ག་རི་
 ནས་ཡོང་ང་ཡིན། *nga ta-rang skok-ke pha-ri ne yong-nga yin.*

Are you quite well? *hon.* སྐྱུ་གཞིགས་སྐྱུ་གཟུགས་བདེ་པོ་ཡོད་
 པས། *kü-sko ku-su de-po yö-pe?*

Fairly well, thanks. ལགས་ཤུ་ཙྰཡོད། *lā au-tse yö.*

When will the man come to see me? མི་དེ་ངའི་ཚུ་ལ་ག་དུས་
ཡོང་གི་རེད། *mi-te nge tsa-la ka-tü yong-gi-re.*

I don't know whether he will come for some months.
ཐོ་ཤས་སླེབ་ཅི་ཡོང་ངས་ཡག་པོ་རང་ཤེས་ཀྱི་མེད། *da-she
lep-e-yong nge yak-po-rang shing-gi-me.*

How long are you staying on here? མཇུག་མཇུག་གི་ཡིན་པ། *hon. མདས་ག་ཚེད་
བཞུགས་གདན་འཇག་གི་ཡིན་པ། de ka-tshö sku-den ja-
ki yim-pa?*

How do you know he is a Bhutanese? ཁོ་འབྲུག་པ་ཡིན་པ་ཁྱེད་
ངས་ག་འདས་བྱས་ནས་ཤེས་ཀྱི་ཡོད། *kho druk pa yim-pa
khyö-re kan-dre che-ne shing-gi-yö?*

Is this story true? ཁོ་འི་སྐད་ཆ་འདི་དངོས་ནས་རེད་པས། *khö ke-
chha di ngö-ne re-pe?*

It is a good deal exaggerated (*lit.* he has tied on many
feathers). སྐད་ཆ་དེ་སྒྲིམ་པོ་བདགས་ནས་བཤད་པ་རེད།
ke-chha te dro many-po tak-ne she-pu re.

You had better not do that (*lit.* your not doing like that is
preferable). ཁྱེད་དེ་འདྲ་མ་བྱས་པ་དགའ་གི་རེད། *khyö-
ten-dra ma che-pa ga-ki-re.*

It does not matter. བྱད་མི་འདུག *khye min-du.*

There is no help for it (*lit.* there is no means of doing for
this). འདི་བྱེད་ཐབས་ཡོད་པ་མ་རེད། *di-che-thap yo-wu-
ma re.*

That would not be quite right. དེ་དོག་ཙ་ཡོང་བ་མི་འདུག།
te tok-tsa yong-nga min-du.

3. *Talk with Servants.*

Come here! མདས་ཤོག *de sho*.

Go away! ཕར་གྱུག *pha gyu*.

Come quickly! བསྐྱོགས་པོ་ཤོག *gyok-po sho*.

Don't delay! འགོར་པོ་མ་བྱེད། *gor-po ma-cke*.

Throw this away! འདི་ཕར་དབྱུག་ཞིག *di pha yuk-sko*.

Be careful! ཏན་པོ་བྱིས། *tem-po chi*.

Take this away! འདི་ཕར་འཁྱེད། *di pha khye*.

Wait a moment! ཏོག་ཙ་སྐྱག་ཤིག *tok-tsa gu-shi*.

I will come presently. ང་ལམ་སང་སླེབ་ཡོང་། *nga lam-sang
lep-yong*.

Don't do that! དེ་འདྲ་མ་བྱེད། *ten-dra ma-cke*.

Don't make such a noise! རྒྱུ་དེ་འདྲ་མ་གྱུག་ *ke ten-dra ma-
gyak*.

Do this first and do that afterwards! འདི་སྔ་ན་ (སྔོན་) ལ་བྱིས།

དེ་གཞུག་ལ་བྱིས། *di ngen-la chi ; te shuk-la chi*.

What is this? འདི་ག་རེ་རེད། *di ka-re re*.

Is everything ready? ཚང་མ་གྲུལ་སླླིག་སོང་ངས། *tshang-ma
tra-dri song-nge?*

Where have you put my umbrella? I cannot find it.

ངའི་ཉི་གདུགས་གཤ་བཞག་ཡོད། དེ་ང་བརྟེན་མ་བྱུང་། *ng'*

nyi-du ka-pa sha yö ? te nga nye-ma-chung.

4. *The same continued.*

Fetch some hot water! མུ་ཚ་པོ་རྟག་ཅ་འབྱེར་ཤོག *chhu tsha-po tok-tsa khye sho.*

Please bring dinner (*hon.*) at half past seven. དགོང་མེདི་ཞལ་ལག་མུ་ཚོད་བདུན་དང་ཕྱེད་ཀ་ལ་ཕུལ། *gong-mö ske-la chhu-tshö dün tang chhe-ka lä phii.*

Call me at a quarter past six to-morrow morning! སང་ཞིགས་སྔ་པོ་མུ་ཚོད་དྲུག་དང་མི་ལི་བཅོ་ལྔ་ལ་ང་སྐད་གཏོང་། *sang-sko ngu-po chhu-tshö trük tang mi-li che-nga la nya ke-tong.*

I want break-fast at a quarter to nine. ངདི་ཞིགས་གཏེ་ཁ་ལག་མུ་ཚོད་དྲུག་དང་ལ་མི་ལི་བཅོ་ལྔ་དེ་སྔ་ལ་འབྱེར་ཤོག *.nge shok-kei kha-la chhu-tshö gu dung-nga lä mi-li che-nger ngen-la khye-sho.*

Call my servant! ངདི་གཡོག་གོ་(པོ་) སྐད་གཏོང་། *nge yok-ko ke-tong.*

The cook is ill to-day. དེ་རིང་མ་ཆེན་ན་གོ་འདུག *te-ring ma-chhen na-ki-du.*

Have you swept this room? ཁང་བ་མདས་གོ་བྱུབ་བས། *khang-pa de ke gyaṅ-pe?*

Clean all the brass ornaments (*lit. articles*)! རག་གོ་ཅ་ལག་སྐང་ཁ་འཕྱིད་དར་གཏོང་། *rak-ki cha-la gang-kha chhi-dar tong.*

Put those there and throw these away! དེ་ཚེ་པ་གས་ཞིག།

འདི་ཚེ་པར་དབྱག་ *te-tsho pha-ke sho, di-tsho pha yu.*

Do you understand? ཁྱོད་ཉ་གོ་བྱུང་ངམ། *khyö ha-ko chünge?*

What had we better do now? (*lit. the doing what now is preferable*). ད་ག་རི་བྱས་པ་དག་འགི་རེད། *ta ka-re che-na ga-ki-re.*

Please take this letter to the post. ཡི་གེ་འདི་ཡིག་ཁང་ལ་
འབྲིར་རོགས་བྱིས། *yi-ge di yik-khang la khye-ro-cki.*

Come in! བྱང་ལ་ཤོག་ *nang-la sho.*

Take this letter to the doctor, *hon.* ཡམ་ཆེ་ལགས་ལ་ཡི་གེ་འདི་
• རྒྱུལ་ཤོག་ *am-chhi lä lä yi-ge di kye-sho.*

Let me know when the doctor *hon.* comes. ཡམ་ཆེ་ལགས་
ཕེབ་བྱུང་ན་ང་ལ་མ་འབྲིར་ཤོག་ *am-chhi la phe-chung-na,*
nga len khye-sho.

5. *Food.*

I want a little drinking water. ང་འཐུང་ཡ་གི་ཆུ་དྲི་ཅ་
དགོས་ཡིད། *nga thung-ya-ki chhu tok-tsa go yö.*

Have you boiled it? ཆུ་དེ་སློབ་ར་(བ་) ཡིན་པས། *chhu te kö-ra
yim-pe ?*

Is it from a spring or from a stream? ཆུ་མིག་གི་ཆུ་རེད་པ།
གྲུག་ཆུའི་ཆུ་ཡིན་པ། *chhu-mi-ki chhu re-pa, gyuk-chhui-
chhu yim-pa ?*

Is milk obtainable here? མདས་འོ་མ་འབྱེར་ཡོང་ངས། *de o-
ma jor-yong-nge ?*

No, Sir, there are no cows. ལགས་སྐྱ་གཞིགས་མདས་འབྱེར་
མི་ཡོང་། མདས་བ་ཕྱགས་ཡོད་པ་མ་རེད། *lā ku-sko de jor
mi-yong ; de pa-chhu yo-wa-ma-re.*

Bring tea at five o'clock. ཆུ་ཚོད་ལྔ་ལ་ཐོག་འབྱེར་ཤིག *chhu-tshö
nga-la cha khye sho.*

Do you take milk and sugar in your tea? འོ་མ་དང་བྱེ་
མ་ཀ་ར་ཡོད་པའི་གསེལ་ཐོག་དང་མོ་བཞེས་ཀྱི་ཡོད་པས། *o-ma
tang che-ma-ka-ra yö-pe sö-ja nga-mo she-kyi yö-pe ?*

A little of each please. ལགས་དྲི་ཅ་དྲི་ཅ་འཐུང་གི་ཡིད། *lā
tok-tsa tok-tsa thung-gi-yö.*

A Tibetan gentleman is coming to lunch with me to-morrow,

hon. སང་ཉིན་བོད་པའི་སྐྱུ་བྲག་གཅིག་ངའི་ཙ་ལ་ཉིན་དགྲུང་ཞལ་
ལག་བཞེས་ག་ཐེབ་པ་ཡོད། *sang-nyin pö-pe ku-tra chi*
nge tsa-la nyin-gung ske-la ske-ga phe-pa-yö.

What is there to eat? ཟ་ཡ་ག་རེ་ཡོད་པ། *sa-ya ka-re yö-pa?*

Mutton, fowls, eggs, Sir, and various kinds of vegetables.

སྐྱུ་གཞིགས་གསོལ་སྐྱུས་ལྷག་ཤ་བྱ་ཏེ་ཤ་བཞེས་སྒོང་དང་བཞེས་
ཚས་སྒྲ་ཚོགས་ཡོད། *ku-sko sü-trum luk-sha cha-tei-sha*
ske-gong tang ske-tshe na-tsho yö.

Will the Tibetan gentleman eat English food? hon. བོད་པའི་

སྐྱུ་བྲག་གིས་དབྱིན་ཇིའི་ཞལ་ལག་བཞེས་ཡོང་ངས། *pö-pe ku-*
tra ki in-ji ske-la ske-yong-nge?

Keep the kitchen thoroughly clean! གསོལ་ཐབ་གཅང་ཐག་ཚོད་

བྱས་ནས་ཞིག་ *sö-thap tsang thak-chohö che-ne sko.*

I want two bottles of milk a day as long as I stay here.

ང་མདས་མྱོད་པའི་སྒྲང་ལ་ཉི་མ་རེ་ལ་འེ་མ་ཤེལ་དམ་གཉིས་
གཉིས་དགོས་ཡོད། *nga de dö-pe gang-la nyi-ma re-la*
o-ma she-tam nyi-nyi go-yö.

6. *Time of the Day, Days of the Week, Dates, Seasons, etc.*

What o'clock is it? ད་ལྔ་ཆུ་ཚོད་གཞིར་དང། *tan-da chhu-tshö ka-tshö re.*

It is three o'clock. ཆུ་ཚོད་གསུམ་དང། *chhu-tshö sum re.*

It is half past ten. ཆུ་ཚོད་བཅུ་དང་ཕྱད་ཀ་དང། *chhu-tshö chu tang chhe-ka re.*

It is a quarter past three. ཆུ་ཚོད་གསུམ་དང་མི་ལི་བཙེ་ལྔ་མོང་།
chhu-tshö sum tang mi-li chö-nga song.

It is a quarter to five. ཆུ་ཚོད་ལྔ་སྟེན་བ་ལ་མི་ལི་བཙེ་ལྔ་འདུག
chhu-tshö nga leṭ-pa la mi-li chö-nga du.

What is the English date to-day? དེ་རིང་ཏ་རིག་གཞིར་ཡིན་པ།
te-ring ta-rik ka-tshö yim-pa?

It is the twenty-fifth! དེ་རིང་ཏ་རིག་ཉི་ཤུ་ཙེ་ལྔ་ཡིན། *te-ring ta-rik nyi-shu-tse-nga yin.*

What is the Tibetan date to-day? དེ་རིང་ཚེས་པ་གཞིར་དང།
te ring tshe-pa ka-tshö re?

It is the twenty-second! དེ་རིང་ཉི་ཤུ་གཉིས་པ་དང། *te-ring nyi-shu-nyi re.*

What day of the week is it? དེ་རིང་གཟའ་ག་རེ་དང། *te-ring sa ka-re re?*

It is Thursday. དེ་རིང་གཟའ་ཕུར་ཕུ་དང། *te-ring sa phur-pu re.*

¹ Note the difference between ཉི་ཤུ་ཙེ་ལྔ་ and ཉི་ཤུ་གཉིས་ (Cap. VIII, para. 6).

Where did you go to yesterday? ཁྱོད་ཁས་ས་ག་པ་ཕྱིན་པ།
khyö khe-sa ka-pa chhim-pa ?

Don't come to-morrow, but come the day after to-morrow. མང་
 ཉིན་མ་ཡོང་། བངས་ཉིན་ཀ་ཤོག་ *sang-nyin ma-yong ;*
nang-nyin-ku sho.

When it rains in the morning, it always clears up in the
 afternoon. ཞིགས་གས་ཆར་པ་རྒྱབ་ན། དགོང་མདག་ནག་པར་
 བཀས་བྱངས་པོ་ཡོང་གི་འདུག་ *shok-ke chhar-pa gya-p-na*
yong-da tak-pa nam tung-po yong-gi-du.

It freezes hard at Phari during the whole winter and some
 times snows even in summer. ཕག་རེས་དབྱན་ཀ་བྱགས་པ་
 རྒྱག་གི་འདུག་མཚམས་མཚམས་དབྱར་ཀ་ཡང་བངས་རྒྱག་གི་
pha-re gñn-ka khyak-pa gyak-ki du ; tsham-tsham
yar-ka yang kang gyak-ki.

To-day is the last day of the 2nd fourth month of the Wood-
 Dragon year. དེ་རིང་ཤིང་འབྲུག་ ཟླ་བ་བཞི་པའི་ཉིས་
 བརྒྱུ་མཁའ་ཀྱི་ནམ་གང་རེད། *te-ring shing-druk da-wa shi-pe*
nyi-tsak-kyi nam kang-re.

7. *The same continued.*

Last month and this month the rain has been heavy, but it will probably not rain very much next month. ལྷོ་བ་

སྤྲུལ་པ་དང་ལྷོ་བ་འདི་ལ་ཆར་བ་ཞི་སྤྲུལ་གྱི་བ་བྱུང་། དུས་ཅང་ལྷོ་
བ་བཀྲུག་པ་དེ་ལ་ཆར་བ་མང་པོ་རང་འབབ་གྱི་མིན་འདྲ། *da-*

*wa ngen-ma tang da-wa di-la chhar-pa she-tra gya-p
chung ; che-tsung da-wa skuk-ma te-la chhar-pa mang-
po-rang ba-p-kyi min-dra.*

There is a lot of mist during the summer. དབྱར་ཀ་ལྷུག་པ་བ་

མང་པོ་འདུག་ *yar-ka muk-pa mang-po du.*

Will you meet him this evening ? ཁྱེད་ར་དོ་དགོང་ཁོ་ཐུག་ཡོང་

ངས། *khyö-ra to-gong kho thuk yong-nge ?*

I cannot this evening, but perhaps to-morrow morning.

དོ་དགོང་ཐུག་མི་ཡོང་། གཅིག་དུས་ན་སང་ཞོག་ས་སྤྱི་བོ་ཐུག་
ཡོང་། *to-gong thuk mi yong ; chik-che-na sang-sho
nya-po thuk-yong.*

The crops were bad last year and this year. Unless they are good next year, there will be great distress.

ལྷོ་མིང་དང་ད་ལོ་སྤྲུལ་ཐོག་ཡག་པོ་མ་བྱུང་། ཕྱི་ལོ་ཡང་ཡག་པོ་
མ་བྱུང་ན། གང་མན་ཆད་བྱེད་གྱི་རེད། *da-nying tang ta-lo
tön-tho yak-po ma-chung ; chhi-lo yang yak-po ma-
chung na kang men-tshe che-kyi-re.*

Is my watch right ? ངའི་ཆུ་ཚོད་འཁོར་ལོ་དྲིན་ལྷན་འདུག་གས།
nge chhu-tshö khör-lo ten-den duk-ke ?

No, it is ten minutes fast. མི་འདུག ། མི་ལི་བཅུས་མགྱོགས་ཀྱི།
min-du ; mi-li chü gyok-ka.

When did he leave here ? ཁོ་འདི་ནས་གཏུས་ཕྱིན་སྐབས་། *kho di-*
ne ka-tü chhin-song.

From Lhasa to the Chumbi Valley is a fortnight's journey.
 ལྷ་ས་ནས་གྲོ་མི་བར་ལ་བདུན་གཉིས་ཀྱི་ལམ་རེད། *hla-sa ne*
tro-mo par-la dün nyi-kyi lam re.

8. *The Weather.*

What a strong wind ! འདི་འདྲའི་རྒྱགས་པ་ཚ་ལ། *din-dre hlaḥ-
pa tsha la.*

What a cold day ! འདི་འདྲའི་གནས་གང་ང་ལ། *din-dre nam
trang-nga-la.*

I feel quite warm. ང་ཚོ་ཐག་ཚད་འདུག *nga tro thak-choö du.*

'There was a heavy dew last night. མང་དགོང་མཚན་ལ་ཟེལ་
བ་མང་བོ་བབ་འདུག *dang-gong tshen-la sil-pa mang-po
pap-du.*

It is misty ; we cannot see the snow mountains. ལྷགས་པ་
འཐིབ་བཞག ། ང་ཚོས་གངས་རི་མཐོང་གི་མི་འདུག *muk-pa
thip-ska ; nyan-tshö kang-ri thong-gi min-du.*

Do you think it will rain ? ཁྱེད་ཆར་པ་རྒྱབ་ཡོང་བསམ་གྱི་འདུག
གས། *khyö chhar-pa gyaḥ-yong sam-kyi duk-ke ?*

It will probably be fine till midday. ཉིན་དགུང་བར་གནས་ཡག་
བོ་ཡོང་གི་ཡིན་པ་འདྲ། *nyin-gung par nam yak-po
yong-gi yim-pa-dra.*

Will there be moonlight to-night ? རོ་དགོང་མཚན་ལ་ཟླ་དཀར་
ཤར་གྱི་རེད་པས། *to-gong tshen-la da-kar sha-kyi re-pe ?*

'There was heavy rain yesterday and a rainbow was visible.
ཁས་ས་ཆར་པ་མང་བོ་བབ་སོང་། དེའི་འཇུག་ལ་འཇའ་གཅིག་

ཟླ་མོང་། *khe-sa chhar-pa mang-po paṣ-song ; te-
juk-la ja chi suk-song.*

It is raining a little. ཆར་པ་དྲི་ཅི་འདྲུག་། *chhar-pa tok-
tsa paṣ-kyi du.*

The rain has stopped. ཆར་པ་ཆད་མོང་། *chhar-pa chhe-song.*

A storm is coming up. ལུང་རྩུབ་གཅིག་ལང་གི་འདྲུག་། *lung-
tshuṣ chi lang-gi-du.*

Did you see the lightning? ཁྱོད་སྒྲིག་རྒྱུ་པ་མཐོང་བྱུང་ངས།
khyö lo-gyaṣ-pa thong-ckung-nge ?

I heard thunder. ངས་འབྲུག་རྒྱུ་པ་པོ་བྱུང་། *nge druk-ke
gyaṣ-pa ko-ckung.*

It won't freeze to-night, because it is cloudy. བཀྲ་མ་འཐིབས་

འདྲུག་། བྱས་ཅང་དེ་དགོང་མཚན་ལ་བྱུགས་པ་ཆགས་ཀྱི་མ་རེད།
*nam thip du ; che-tsang to-gong tshen-la khyak-pa
chha-kyi ma-re.*

9. *Conversation with the teacher, hon.*

Please speak slowly. ག་ལེ་བྱས་ནས་གསུང་རོགས་གནང་། *ka-le
che-ne sung-ro nang.*

Please speak louder. གསུང་སྐད་ཆེ་ཙ་གསུང་རོགས་གནང་།
sung-ke chhe-tsa sung-ro-nang.

What is he saying? ཁོང་གིས་ག་རེ་གསུང་གི་འདུག *khong-gi
ka-re sung-gi-du ?*

I do not know. ངས་ཤེས་ཀྱི་མེད། *nge shing-gi me.*

Did I say that correctly? ངས་དེ་སྒྲ་དག་བོ་ལ་བ་སོང་ངས། *nge
te dra-tak-po lap song-nye.*

We will read this letter. ང་རང་གཉིས་ཕྱག་བྲིས་འདི་ཁྲོག་ག་
གནང་འདོ། *nga-rang-nyi chha-ri di lok-ka nang-do.*

This is easy. འདི་ལས་སྒྲ་བོ་རེད། *di le-la-po re.*

I made a lot of mistakes. ངས་མང་བོ་ནོར་སོང་། *nge mang-
po nor-song.*

I could not understand him ; he spoke the Sikkimese dialect.
ཁོས་འབྲས་ལྗོངས་སྐད་ལ་བ་ཙང་། ངས་ཁོ་འི་སྐད་ཆ་ཏ་གོ་མ་
བྱུང་། *khö dren-jong ke lap tsang, nge khö le-chha ha-
ko ma-chung.*

Please arrange for a dandywala to come to me for an hour
every day. སྐབ་དཔུང་ང་གཅིག་རྒྱ་ཚོད་རེ་རེ་ཉི་མ་རེ་བཞིན་
ངའི་རྩ་ལ་ཡོང་དགོས་རེད་ཟེར་བཀའ་གནང་རོགས་གནང་།

*phep-chang-nga chi chhu-tshö re-re nyi-ma-re shün uge
tsa-la yong go re sé ka nang-ro-nang.*

It is essential that he should be a Lhasa man. ལྷ་ས་རང་གི་

མི་ཅིག་དགོས་པ་ཡིད། *hle-sa rang-gi mi chi go-wa-yyö.*

Please ask him to tell me stories. ང་ཁོས་སྒྲུང་གོད་གསུང་རོགས་

གནང་། *nga khö drung shö sung-ro-nang.*

It is of no use trying to read this ; it is too difficult. བརྩོན་

འགྲུས་ བྱས་ ཅས་ འདི་ལྷོག་ ཅས་ བན་ གང་ ཡང་ ཐོག་གི་མི་

འདུག། འདི་དཀའ་ལས་ཁག་པོ་རེད། *tsön-drü-cke ne di
lok-ne phen kang-yang thok-ki min-du ; di ka-la-khak-
po re.*

I am sorry I am late ; I met an acquaintance on the way
(*lit.* I met an acquaintance on the way ; therefore I
am late. Please do not be angry). ང་དང་ལས་འགག་

ལ་ངོ་ཤེས་གཅིག་ཐུག་བྱུང་། བྱས་ཅང་ཕྱི་པོ་བྱས་སོང་དགོངས་

བ་ས་མཚུངས། *nga-tang lang-ga la ngo-she chi thuk-
chung ; che tsang chhi-po che song gong-pa ma-tshang.*

That is enough for to-day. རི་རིང་དགགས་ཡོང་ང་། *te-ring ta-*

ke yong-nga.

10. *Relatives.*

She is my niece. མོ་ངའི་ཚ་མོ་ཡིན། *mo nge tsha-mo yin.*

I have two younger brothers. ངའི་སྲུང་ཚུང་ང་(བ་)གཉིས་ཡོད།
nge pün-chhung-ngu nyi yö.

These two are brother and sister. འདི་གཉིས་སྲུང་ཁྱུ་ལ་རེད།
di nyi pün-kye re.

How many nephews have you? ཁྱེད་ལ་ཚ་བོ་ག་ཚོ་ཡོད།
khö-la tsha wo ka-tshö yö '.

My younger sister died three years ago. ངའི་སྲུང་ཁྱུ་ལ་བུ་མོ་
ཚུང་ང་(བ་)གོངས་ནས་ལོ་གསུམ་སོང་། *nge pün-kye pu-*
mo chung-ga trong-ue lo sum song.

His elder sister is my maternal annt. ཁོ་འུ་ཚེ་ངའི་སྲུ་མོ་
ཡིན། *khö a-chhe nge su-mo yin.*

Their daughter was married to 'Tshering's adopted son.
ཁོ་གཉིས་ཀྱི་བུ་མོ་ཚེ་རིང་གི་གསོས་སྲུ་ལ་མཉམ་མ་སྟེར་སོང་།
kho-nyi kyi pu-mo tshe-ring-gi sö-thruk la na-ma te
song.

My son married his daughter. ངའི་བུ་ས་ཁོ་འུ་མོ་མཉམ་མ་ལེན་
སོང་། *nge pu khö pu-mo na-ma len-song.*

Her grandfather is my paternal uncle. མོ་འུ་པོ་ངའི་ཨ་
ཁྱེད་ཡིན། *mö po nge a-khu yin.*

¹ and ² Usually however སྲུང་ཁྱུ་ལ་ though meaning also *brother, sister, cousin* is used for nephew and niece also.

Only a few of my relatives live in Darjeeling, but I have a large number of acquaintances there.

ངའི་ཉེ་བ་ཁ་གས་

ཅིག་རྗེ་ཇི་སྒྲིང་ལ་སྟོན་གྱི་ཡིད། ཡིན་ན་ཡང་ངོ་ཤེས་མང་བོ་ཡིད།

nge nye-wa kha-she-chi Dor-je-ling-la dü-kyi-yö ; yin-na-yang ngo-she mang-po yö.

11. *On the March.*

Let us start now ; it is getting late. ད་ང་ཚོ་འགྲོ་གི་ཡིན།

ཕྱི་པོ་ཕྱིས་ཀྱི་རེད། *ta ngan-tsho dro-kyi-yin ; chhi-po chhi-kyi re.*

That box is very heavy ; will the cooly be able to carry it ?

སྒམ་དེ་ལྷིང་ཐག་ཚད་འདུག ། མི་རྒྱང་གིས་འཁྱེར་བྱུང་ཅས་ཡོང་།

gam-te ji lhak-chhö-du ; mi-hrang-gi khye-thup a-yong ?

Tell the syces to saddle the ponies and bring them round at once. ཆེབས་དཔོན་ལ་དེའི་སྐ་བརྒྱབ་ནས་དུ་ཚོ་ལམ་སང་རྩེ་

འབྲིང་ཤོག་ལབ། *chhik-pön-la te-ga gyap-ne ta-tsho lam-sang tshu-thri-sho lap.*

It rained heavily last night ; the road will be very muddy.

སང་དགོང་མཚན་ལ་ཆར་པ་ཞི་སྒྲག་རྒྱབ་བྱུང་། བྱས་ཙང་ལམ་

འགག་ལ་རྫུ་ཞི་སྒྲག་ཡོང་གི་རེད། *dang-gong tshen-la chha-pa ske-tra gyap-chung ; che-tsang lang-ga la dza-p ske-tra yong-gi-re.*

There is no wind ; so it will not be cold. ད་ལྟ་རྒྱགས་པ་རྒྱག་

གི་མི་འདུག ། བྱས་ཙང་གནས་གང་མོ་ཡོང་ང་མི་འདུག

tan-da hlak-pa gyak-ki min-du ; che-tsang nam trang-mo yong-nga min-du.

What is the road like ? ལམ་འགག་བདེ་ལོས་ག་འདྲས་འདུག

lang-ga de-lö kan-dre du ?

Which is the best road ? ལས་འགག་ཡག་ཤོས་དེ་ག་གི་འདུག
lang-ga yak-shö te ka-ki du ?

To-day's march is down hill. དེ་རིང་གི་འགྲོ་ས་ཕུར་རེད།
te-ring-gi dro-sa thur re.

It is steep up hill. གྲུན་གཟར་པོ་འདུག *kyen sar-po du.*

The servants and coolies have gone on ahead. འབས་བྱི་དང་མི་
 རྒྱང་ཚྲོན་ལ་ཕྱིན་སོང་། *skap-chhi tang mi-hrang-tsho*
ngen-la chhin song.

They will reach Kalimpong before you do, Sir. བཀའ་ཁྲིའི་
 སྤང་ལ་སྐུ་གཞིགས་ས་ཕེབ་གོང་ལ་ཁོ་ཚྲོ་བསྐྱེད་ཡོང་། *ka-lün-*
pung-la ku-sho ma phep kong-la khon-tsho lep-yong.

We have nearly arrived. ང་ཚྲོ་སྐྱེད་འགྲོ་ཡོད། *ngan-tsho lep*
tro yö.

The bedding is wet. ཉལ་ཆས་སྤངས་བཞག *nge-chhe bang-ska.*

Light a fire and dry it. མི་བདང་ནས་སྦྲས། *me-tang-ne kam.*

How much a day are you paying each cooly ? ཁྱོད་རས་ཉིན་ས་
 དེ་ལ་མི་རྒྱང་དེ་ལ་སྐུ་གཞིགས་ཀྱི་ཡོད། *khyö-re nyi-ma-re-*
la mi-hrang re-la la ka-tshö trö-kyi yö.

Eight annas each a day ; they would not come for less. ཉིན་
 མ་དེ་ལ་སྐུ་ཡན་བརྒྱད་བརྒྱད་སྒྲིང་གི་ཡོད། དེ་མ་སྐྱེད་པ་ཁོ་ཚྲོ་
 ཡོང་གི་མི་འདུག *nyi-ma-re-la la anna gye-gye trö-kyi*
yö ; te ma-tre-pa khon-tsho yong-gi min-du.

What time shall we start to morrow? སང་ངཾ་རྩ་ཚེད་ག་ཚེད་

ལ་འབྱོན་ག སང ngan-tsho chhu-tshö ka-tshö la thün-ga.'

Let us start very early before the snow becomes soft. ཞྱགས་

གས་ལྷ་པོ་གངས་མ་བཞུ་གོང་ནས་ངཾ་རྩ་འབྱོ་དོ། སྐོལ་ཀེ

nga-po kang ma-shü kong-ne ngan-tsho dro-to.

12. *The same continued.*

Have my baggage mules arrived? འཇི་ཁལ་རྩལ་ཚོ་བསྐྱེབས་
བྱུང་ངས། *nge khe-tre-tsho lep chung-nge?*

What must I pay for each riding mule from here to Phari? འདི་ནས་ཡག་རི་ཐུག་ངས་བཞོན་རྩལ་རེ་ལ་དྭ་གླ་ག་ཚོད་སྒྲན་
དགོས་ཀྱི་རེད། *di-ne pha-ri thuk nge shön-tre re-la tap-
la ka-tshö tre gö-kyi re.*

Is it safe to ride over this bridge? ཟས་པ་འདིའི་སྐང་ལ་དྭ་བཞོན་
ནས་ཐྱིན་ན་གཤི་བྱས་མི་ཡོང་ངས། *sam-pa di-i yung-la ta
skön-ne chhin-na kai che mi yong-nge?*

I am going on ahead. འ་སྔོན་ལ་འགོ་གི་ཡིན། *nga ngen-la dro-
kyi-yin.*

I am returning in a few days. འ་ཉི་མ་ཁ་ཤས་གཅིག་ལ་འོག་
ཡོང་གི་ཡིན། *nga nyi-ma kha-she-chi-la lok yong-gi-yin.*

I have forgotten to bring any money with me. འས་དངུལ་
འབྱིར་ཡོང་གྱུ་མེད་ནས་མི་འདུག *nge ngü khe-yong-gyu je-
ne min-du.*

Is this the road for Pemionchi? བརྒྱ་དབྱངས་ཅེ་འགོ་སའི་ལམ་
འགག་འདི་རེད་པས། *pe-ma-yang-tse dro-se lung-ga di
re-pe?*

My pony is limping; see whether it has a stone in any of
its shoes (*lit.* in its hoof). འཇི་དྭ་འདིའི་རྩང་པ་འབྱོག་གི་

འདུག། མིག་པ་ལ་དོ་ཡོད་མེད་ལྟོས། *nge ta di-ï kang-pa*
khyo-ki du ; mik-pa la do yö-me-tö.

Go slowly ; the road is slippery *hon.* (*lit.* there will be a slipping on the road).

ག་ལེ་ག་ལེ་བྱས་ནས་ཤེབས། ཤེབ་
 ལས་ལ་ཞབས་འདྲེན་ཤོར་ཡོང་། *Ka-le Ka-le che-ne phe ;*
phrep-lam la skap-dre sho-yong.

Please tell my syce to hurry and catch me up (*lit.* to catch my tracks quickly and come).

ངའི་ཆིབས་དཔོན་
 མགྱོགས་པོ་ཇེས་ ཟེན་པ་ཤོག་གསུང་རོགས་གནང་། *nge*
chhik-pön gyok-po je-sim-pa sho sung-ro-nang.

I am going to halt here a short time and rest our ponies.

ང་མདས་དོག་ཙ་བསྐད་ནས་དྲ་ཚོ་ངལ་གསོ་རྒྱལ་བྱ་བཅུག་གི་ཡིན།
nga de tok-tsa de-ne ta-tsho nge-so gyak-ru chuk-ki-yin.

Bring me one of those flowers to look at ! (*lit.* pluck and bring one of those flowers ; I will look at it).

པ་གི་མེ་དོག་དེ་ཚོ་འི་ནང་ནས་གཅིག་གདོག་ནས་འབྱུར་ཤོག་
 དང་། ང་མིག་ལྷ་གི་ཡིན། *pha-gi me-to te-tshö nang-ne*
chi tok-ne khye-sho-tang, nga mik ta-kyi-yin.

Cut me a switch from the road-side bushes, as I have not got a whip.

ང་ལ་དྲ་ལྷུག་མེད་ཙང་། ལམ་གྱི་རྩར་གྱི་ཤིང་
 རྩང་རྩང་སྐྱེས་ལྷུང་སྐྱེས་གཅིག་བཅད་ནས་འབྱུར་ཤོག *nga-la*
te-cha me-tsang, lam-kyi sur-kyi shing chhung-chhung
pha-ne chang-nyuk chi che-ne khye-sho.

I will call on you when I return from Mongolia. ང་སྐོག་ཡུལ་

ནས་འཁོར་མཚམས་བྱིན་དང་མཇལ་ཆོག་ག་ཉུ་དགོས། nga

sok-yul ne khor-tsham khye tang je chhok-ku sku-go.

13. *The same continued.*

Is there much snow on the pass? ལ་ལ་གངས་ཞེ་བོ་འདུག་གས།
la lä kang skhe-po duk-ke?

There is not much on the pass itself, but there is rather more
 on the way up to it (*lit.* before arriving). ལ་རང་ལ་
 ཞེ་བོ་རང་སི་འདུག། སྒྲིབ་སྒྲིབ་གོང་ལ་འོག་ཙ་ཆེ་བ་འདུག ལ།
rang lä skhe-po-rang min-du; leṅ-leṅ kong-la tok-tsa
chhe-u du.

How far (*lit.* how much to go) is the nearest village from
 here? འདི་ནས་གོང་གསེབ་ཐག་ཉི་ཤེས་ལ་འགོ་རྒྱ་གཙོ་ཡོད།
di-ne trong-se thak-nye-shö-lä dro-gyu ka tshö yö.

It is quite near, Sir. ལགས་ཐག་ཉི་ཐག་ཙོད་ཡོད། ལ།
lā thak-nye
thak-chhö yö.

It is a long way, Sir. ལགས་ཐག་རིང་བོ་ཡོད། ལ།
lā tha-ring-po
yö.

It is a moderate distance, Sir. ལགས་འབྲིང་ཅིག་ཡོད། ལ།
dring-chi yö.

It is a day's journey, Sir. ལགས་ཞག་བེ་ཅིག་གི་ས་ཡོད། ལ།
shak-po chik-ki sa yö.

It is a three or four hours' journey, Sir. ལགས་ཙ་འཕྲོག་ཅིག་
 གི་ས་ཡོད། ལ།
lā tsa-pho chik-ki sa-yö.

1 སྒྲིབ་སྒྲིབ་གོང་ལ་ = མ་སྒྲིབ་གོང་ལ་

2 གང་མཚས་ཅིག་ may be substituted for འབྲིང་ཅིག་. Both are commonly
 used.

How many houses are there in the village? གྲོང་གསེབ་དེའི་

ནང་ལ་གྲོང་པ་གཞིན་ཡོད། *trong-se te-i nang-la trong-pa ka-tshö yö?*

I cannot say exactly, Sir. ལགས་ང་དོན་ལྡན་ཁྱེད་ལ་མེད། *lā nga ten-den sku-ya me.*

How many approximately (*lit.* by guess)? ཚོད་བྱེད་ན་གཞིན་ཡོད། *tshö-cke-na ka-tshö yö?*

How many adult men and women are there in the village? གྲོང་གསེབ་དེ་ལ་གཞིན་པ་དང་གཞིན་མ་གཞིན་ཡོད། *trong-se te-la sköm-pa tang skön-ma ka-tshö yö.*

How many monks are there in that monastery up there? ཡ་གི་དགོན་པ་དེ་ལ་གྲུ་པ་གཞིན་ཡོད། *ya gi gom-pa te-la tra-pa ka-tshö yö.*

What provisions are obtainable in this place? ལུང་པ་མདས་ (འདི་རུ་) ཟ་ལ་གའི་གའི་འབྱོར་ཡོང་³། *lung-pa de sa-ya ka-re ka-re jor-yong.*

Yak's flesh, Sir, mutton, pork, fowls, eggs, wheat, barley, barley-flour, potatoes, turnips, radishes are all obtainable. ཚྭ་གཤུག་གཤམ་གཤུ་དེ་སྒོང་གྲོ་ནས་རྩ་མ་པ་ཞི་གོག་ ཉུང་མ་ལ་ཐུག་བྱས་ལགས་³དེ་རྒྱས་འབྱོར་ཡོང་⁴། *tshak-sha*

¹ *Lit.* There is not to me the saying accurately. Note the use of ཁྱེད་ (Cap. VI, para. 24).

² *Lit.* What provisions will be obtained in the country here?

³ ལགས་ is often spoken inside the sentence instead of at the beginning.

⁴ These are the kinds of provisions commonly obtainable in the Ü (Lhasa) and Tsang (Shigatse) provinces.

*luk-sha phak-sha cha-te go-nga tro ne tsam-pa sko-ko
nyung-ma la-phu cke lā te-gye jor-yong.*

What is the road like from here to Gyantse? འདི་ནས་སྤྱི་ལ་

ཚེ་བར་ལས་ཀ་བདེ་ལོས་ག་འདྲས་ཡིད་¹ | *di-ne gyan-tse pur
lang-ga de-lö kan-dre yö ?*

Can laden ponies and laden mules travel over it? ཁལ་ས་ན་

དང་རྩེ་འགྲོ་ཐུབ་ཀྱི་རིད་པས་ | *khe-ma ta-tung tre dro
thup-kyi re-pe ?*

Is there any short cut? མགྲོགས་ལས་འགྲོ་ས་ཡོང་ངས་ || *gyok-
lam dro-sa yong-nge ?*

¹ *Lit.* from here as far as Gyantse what kind of goodness has the road? བདེ་པ་ is somewhat commoner than ཡག་པ་ in the sense of *good* as applied to a road, but ཡག་པ་ can also be used.

14. *Crossing a river.*

How broad is that stream over there? ས་གི་ཆུ་དེའི་ཁྲོད་ (ཁྲོད་)

ཆེ་ལོས་ག་འདྲས་འདུག། *pha-gi chhu te-i skang chhe-lö*
kan-dre du.

It is not very broad, Sir. ལགས་ཁྲོད་ (ཁྲོད་) ཆེན་པོ་རང་¹མི་

འདུག། *la skang-chhem-po-rang min-du.*

Are there any boats where the road meets it? (*Lit.* the road and stream meeting-place, there are boats?)

ཆུ་རང་ལམ་ཐུག་ས་དང་ (དེར་) ཀོ་བ་²ཡོད་པས། *chhu tang*
lam thuk-sa te ko-wa yö-pe?

No, Sir. ལགས་ཡོད་པ་མ་དེད། *la yo-wa-ma-re.*

How do people get across? (*Lit.* how does one cross the stream and arrive at the farther side?) ཆུ་དེའི་ཕར་ཕྱོགས་

ལ་ག་འདྲ་བྱས་ནས་སླེབ་ཀྱི་དེད། *chhu te-i pha-chho-la kan-*
dre che-ne lep-kyi-re?

There is a ford if you go a little lower down. མར་ཙ་ (ཙམ་)

ད་ག་ཕེབ་ན་³རབ་ཅིག་ཡོད། *ma-tsa ta-ka phep-na rap-chi-*
yö.

¹ རང་ joined to a negative means *not very* and is very commonly used in this way. So also མང་པོ་རང་མི་འདུག། *there are not very many.*

² ཀོ་བ་ means a boat made of hide. For a boat made of wood use ཐུག་

³ Note the *hon.* ཕེབ་ན་ instead of ཕྱིན་ན་. If the Tibetan is a townsman or has any education he will use the higher *hon.* འཛིབ་ཀྱི་གནང་ན་.

Whose foot-prints are these? འདི་སྐུའི་ཀང་རྩེས་རེད། *di sü kang-je re?*

I do not know, Sir. ལགས་ཤེས་ཀྱི་མེད། *la shing-gi me.*

If you speak the truth, I will give you bakshish ; if you tell (me) a lie, you will get into trouble (*lit.* it will not be good for you). དངོས་ནས་བཤད་ན་ངས་བྱིད་ལ་རྩལ་བ་ཕྱིར་གྱི་ཡིན། ཉམས་པ་བཤད་ན་བྱིད་ལ་ཡག་པོ་མི་ཡོང་། *ngö-ne she-na nge khyö-la ngem-pa te-kyi-yin ; ham-pa she-na khyö-la yak-po mi-yong.*

They are only the foot-prints of traders coming from Shigatse. འདི་གཞིས་ཀ་ཚེ་ནས་ཡོང་མཁན་གྱི་ཚོང་པའི་ཀང་རྩེས་ཤས་ལྟར་རེད། *di ski-ga-tse-ne yong-khen-kyi tshong-pe kang-je sha-ta re.*

How deep is this water? (*Lit.* this water depth how much is.) རྒྱ་འདི་གཤིང་རིང་ཐུང་ག་ཚོད་འདུག། *chhu-di ting ring-thung ka-tshö-du?*

It is about (up to one's) waist, Sir. ལགས་ཀྱིད་པ་ཙ་ (ཙམ་) གྱུག་གི་འདུག། *lā ke-pa tsa gyak-ki-du.*

What sort of a road is there by the ford (*lit.* at the ford-existing-place)? རབ་ཡོད་ས་ལ་ལས་ཀ་ག་འདྲ་ཡོད་པ། *rab yö-sa-la lang-ga kan-dre yö-pa?*

On this side it is rock ; on the other side it is all mud. རྩ་

¹ གྲག་ཇུ་ན་ may be used instead of ཉམས་པ་

ཕྱོགས་ལ་བྲག་ཡོད་པར་ཕྱོགས་ལ་འདས་ཤིང་ཕྱག་ཡོད། *Tshu-*
chho-la tra yö pha-chho-la dam sha-ta yö.

Is there a bridge across that stream over there? བ་གི་རྒྱ་ལ་

ཐམ་བ་ཡོད་པས། *pha-gi chhu-la sam-pa yö-pe?*

Yes, Sir. ལགས་ཡོད། *lā yö.*

Is it a good one? ལག་པོ་ཡོད་པས། *yak-po yö-pe?*

It is shaky and narrow (*lit.* it shakes and its breadth is small). Ponies cannot cross by it (*lit.* there is no passage for ponies). ལགས་ལྷིང་ལྷིང་བྱེད་ཀྱི་ཡོད་ཅང་
 (ཞིང་) ཀྱ་ཡང་རྒྱ་རྒྱ་ཡིན། ཆེན་པོ་པ་ཐར་ས་¹མེད། *lā*
dem-dem cke-kyi-yö; sKang-ka yang chhung-chhung
yin; chhik-pa thar-sa me.

¹ ཐར་བ་ is commonly used in the sense of "to be passable," e.g., ལག་ཐར་གྱི་མི་འདུག། *the road is not passable (i.e., too rough to march along, or blocked by snow, boulders, etc.).*

15. *Talking to persons on the road.*

Where have you come from ? ཁྱོད་གནས་ཡོང་ང་། *kh yö ka-ne yong-nga ?*

I have come from Rhenok. ང་རི་ནག་ནས་ཡོང་ང་ (བ་) ཡིན།
nga ri-nak ne yong-nga yin.

What is there in those loads ? དེ་ག་ཕྱེད་དེ་ཚོ་འི་ནང་ལ་ག་རི་
ཡོད་པ། *dok-thre te-tshö nang-la ka-re yö-pa ?*

Cotton cloth in these sacks and cups, soap, matches and miscellaneous goods in those boxes. ཕད་གོག་འདི་ཚོ་འི་
ནང་ལ་རས་ཆ་དང་། སྒྲུ་མ་དེ་ཚོ་འི་ནང་ལ་དཀར་ཡེལ་དང་ཡི་ཕྱི་
ཐུ་ཟྱི་དང་ཅ་ལག་སྒྲུ་ཚོགས་ཡོད། *phe-ko di-tshö nang-la re-chha tang, gam te-tshö nang-la ka-yö tang yi-tse mu-si tang cha-la na-tsho yö.*

No, I am not a Tibetan, Sir, I am a Bhutanese. ལགས་སྐྱ་
གཞིགས་ང་བོད་པ་མིན། ང་འབྲུག་པ་ཡིན། *lā ku-sko nga pö-pa min, nga druk-pa yin.*

Where are you going to ? ཁྱོད་ག་པ་འགྲོ་གི་ཡིན་པ། *kh yö ka-pa dro-ki-yim-pa ?*

I am going on pilgrimage to India. ང་རྒྱ་གར་གནས་སྐོར་ལ་
འགྲོ་གི་ཡིན། *nga gya-ka ne-kor-la dro-ki yin.*

What places will you visit ? ཁྱོད་གནས་ག་རེ་སྐོར་ག་འགྲོ་གི་ཡིན།
kh yö ne ka-re ko-ga dro-ki yin.

I shall go to Bodh Gaya and Benares. ང་རྒྱ་གར་དོ་ཇི་གདན་
 དང་ལྷ་ར་ན་སི་ལ་འགྲོ་གི་ཡིན། *nga gya-ka dor-je-den*
tang wa-ra-na-si la dro-ki yin.

Please give me some bakshish, Sir. སྐྱུ་གཞིགས། ང་ལ་གསོལ་
 རས་དོག་ཅ་གནང་རོགས་གནང་། *ku-sko nga-la sù-re tok-*
tsa nang-ro-nang.

Are you taking those sheep to Darjeeling? ཁྱིད་ལུག་དེ་
 ཚོ་དོ་ཇི་གླིང་ལ་དེད་འགྲོ་གི་ཡིན་པས། *khyö luk te-tsho*
Dor-je-ling la te dro-ki yim-pe?

Is this one of the halting places for mules carrying wool to
 Kalimpong? བཀའ་ཚོན་སྐུང་ལ་བལ་འབྱེར་འགྲོ་མཁན་¹
 དེ་ཚོ་སྤོད་ས་ས་ཆ་གཅིག་འདི་རེད་པས། *ka-lön-pung la pe*
khye-dro-khen tre-tsho dö-sa sa-cha chi di re-pe?

Who lives in that house? ནང་པ་གས་སྤྱབ་སྤྲད་ཀྱི་ཡོད་པ་རེད།
nang pha-ge su de-kyi yo-wa-re?

¹ For one or two sheep འབྱིད་འགྲོ་བ་ to lead, would be used; for a larger number དེད་འགྲོ་བ་ to drive, as above.

² The postposition ཀྱི, denoting the genitive, is sometimes dropped for the sake of brevity.

16. *General enquiries by an Interpreter in the field.*

Are there any soldiers behind that hill? བ་གི་རིའི་རྒྱབ་

ལ་དམག་མི་ཡོད་པས། *pha-gi ri-i gyap-la mak-mi yö-pe?*

Have they all got guns? ཁོ་ཚོ་སྒང་ཁ་ལ་མི་མདའ་ཡོད་པས།

khon-tsho gang-kha-la men-da yö-pe?

The majority of them have got swords and spears only.

མང་ང་ (བ་) ལ་གྲི་དང་མརུང་ག་སྟག་ཡོད། *mang-nga la tri-tang dung sha-ta yö.*

Some of them have bows and arrows. ཁ་གས་ལ་མདའ་གཞུ་

ཡོད། *kha-she la da-sku yö.*

Will the arrows be poisoned? མདའ་ལ་དུག་རྒྱབ་ཡོད་པ་རེད་པས།

du-la tuk gyap yo-wa re-pe?

Yes, with aconite poison. ལགས་རེད་བཅན་དུག་རྒྱབ་ཡོད་པ་རེད།

lā-re tsen-tuk gyap yo-wa-re.

Have they any cavalry with them? ཁོ་ཚོ་ལ་དྭ་དམག་ཡོད་པས།

khon-tsho-la ta-ma! yö-pe?

Not at present, but I heard a noise like that of ponies coming

in the distance. ལགས་ད་ལྟ་མེད། དྭ་ཐག་རིང་པོ་གཅིག་

ནས་ཡོང་གི་ཡོད་པ་འདྲ་པོ་གཅིག་གོ་བྱུང་། *lā tan-da me;*

ta tha-ring-po chi-ne yong-gi yö-pa dra-po chi ko-chung.

Have the soldiers built a wall? དམག་མི་དེ་ཚོས་འཛིང་ར་བཟོས་

སྤོང་ངས། *mak-mi te-tshö dzing-ra sö song-nge?*

¹ A fortified wall. རྩ་ག་པ་ is not used for wall in this sense.

Yes, about so high (indicating his breast). ལགས་དག་ག་ཙ་

(ཙམ་) བང་(བང་) ཁྱོག་མཐོ་ལོས་ཙ་ (ཙམ་) བཅོས་སྒྲིང་།

lā tak-ka-tsa pang-kho tho-lö-tsa sö-song.

How far does the wall extend to the east of the road? ལས་

ཀ་ཤར་ཕྱོགས་ཀྱི་འཛིང་ར་ག་རེ་¹བར་དུ་འདུག། *lang-ga*

shar-chho kyi dzing-ra ka-re par-tu du.

About as far as that mule over there carrying shovels.

ཕ་གི་དྲེ་འཇག་མ་ལྟར་ཡོང་མཁན་དག་ག་ཙ་ (ཙམ་)།

གཅིག་ལ་ཡོད།། *pha-gi tre ja-ma khur-yong-khen tak-*
ka-tsa chi-la yö.

¹ Here ག་རེ་ has the sense of ག་ལ་ Either may be used.

17. *The same continued.*

Is it the custom of the Tibetans to attack at night ? བོད་བས་

མཚན་ཐིག་¹ གྲུབ་ཡེ་ལུགས་སྒོལ་ཡོད་པ་རེད་པས། *pö-pe*
tshen-thi gyaṅ-ye luk-sö yo-wa re-pe ?

Yes, Sir. ལགས་ལུགས་སྒོལ་ཡོད་པ་རེད། *lā luk-sö yo-wa-re.*

What sort of cannon have they got ? ཁོ་ཚོའི་མི་སྒྲིགས་གཤམ་
 ཡོད། *khon-tshö me-gyo kan-dre yö ?*

About how far will they carry ? (*lit. to about what distance will the cannon-balls arrive?*) མི་སྒྲིགས་ཀྱི་མདུ་
 བཀ་རིང་ལོས་གཤམ་ཅ་ (ཅས་) སྒྲུབ་ཡོང་། *me-gyo kyi di-u*
thak-ring-lö ka-ka-tsa lep-yong.

How did they get their cannon across the river ? མི་སྒྲིགས་དེ་
 ཚོ་ཆུ་ལ་གཤམ་བྱས་ནས་འབྲེར་ཡོང་ང་ (བ་) རེད། *me-gyo*
te-tsho chhu-la kan-dre che-ne khe yong-nga-re ?

All arms must be handed in to me (*lit. bring all arms to me*)
 before noon to-morrow. ཁྱེད་རང་ཚོ་མཚན་ཆ་སྒྲུབ་ཁ་སང་
 ཉིན་གྲུང་གོང་ལ་ངའི་ཆུ་ལ་འབྲེར་གོ། *khyö-rang-tsho*
tshön-chha gang-kha sang nyin-kung kong-la nge tsa-
la khe-sho.

Anybody who is found in possession of arms after that will
 be severely punished. གཞུགས་ལ་སྤེལ་ཆ་ནས་མཚན་ཆ་

¹ མཚན་ཐིག་ (མཚན་རྟེན་) = night-attack.

འཕྲོན་ཀུན་པ་ཆེན་པོ་བཏང་ (གཏོང་) གི་ཡིན། *sku-la sü*
tsa-ne tshün-chha thön-na nye-pa chhem-po tang-gi-yin.

18. *Buying supplies for troops.*

Have you any grain and grass to sell? འབྲུ་དང་རྩ་འཛོལ་གྱི་
ཡོད་པས། *dru tang tsa tshong-gyu yö-pe?*

I will pay you two-and-a-half trang-kas per bo for it. I
have brought the money with me (showing it). འབྲུ་
འབོ་²རེ་ལ་རིན་ཏི་ཀ་སྟེང་དང་གསུམ་གསུམ་སྟོད་ཀྱི་ཡིན།
'ངས་དངུལ་མདས་ (འདི་རྩ་) འབྲིང་ཡོད། *dru bo re-la ring*
trang-ka chhe-tang sum-sum trö-kyi-yin; nge ngü de
khe-yö.

The grain and grass are in that village up there. I cannot
bring it down. ལགས་འབྲུ་དང་རྩ་ཡ་གི་གོང་བ་ལ་ཡོད་པ་
རེད། ངས་མར་འབྲིང་ཡོང་བྱ་བ་ཀྱི་མ་རེད། *lā dru tang tsa*
ya-ki trong-pa lä yo-wa-re; nge ma khe-yong thup-kyi
ma-re.

Never mind! I can have it fetched. (*Lit.* I can send the
carriers). ཨུ་ཅི་འབྲིང་མཁན་ངས་བཏང་ (གཏོང་) ཆོག
au-tse khe-khen nge tang-chho.

No violence will be shown to anybody. སྤུ་ལ་ཡང་དབང་ཡོད་³
བྱེད་མི་ཡོང་། *su-la-yang wang-yö che-mi-yong.*

¹ Grain for animals = རྩ་; that for men = འབྲུ་

² 1 bo = about $\frac{1}{3}$ of a maund; 1 trang-ka = $\frac{1}{4}$ of a rupee. The
maund (pronounced in Tibetan *mün*) is not generally understood by
Tibetans other than those that trade in British territory.

³ དབང་ཡོད་ = *Hind. Zabardasti.*

Please, Sir, pay me for the fodder now. ལྷ་གཞིགས་ཙ་ཆག་¹

གི་རིན་ད་ལྷ་གནང་རིགས་གནང་། *ku-sko tsa-chha-ki ring*
tan-da nang-ro-nang.

No! I will pay you when I get the fodder. ད་ལྷ་སྒྲིང་གི་མན་

(མིན།) ཙ་ཆག་མདས་ (འདི་ཙ་) འབྱོར་ནས་སྒྲིང་གི་ཡིན།
tan-da trö-kyi-men ; tsa-chha de jor-ne trö-kyi-yin.

¹ ཙ་ཆག་ = *lit.* grass and grain.

19. *The same continued.*

Can I get any fuel here? མདས་ (འདི་ཅུ) མེ་ཤིང་འབྱུར་
གྱི་རིད་པས། *de me-shing jor-kyi re-pe?*

Not even yak-dung? ལྷོ་ (ལྷོ་བ་) ཡང་འབྱུར་མི་ཡོང་ངས།
cho-yang jor mi-yong-nge?

There is a little yak-dung, but we shall burn it ourselves;
it is not for sale. ལྷོ་ (ལྷོ་བ་) རྟོག་ཅ་ཡོད་དེ་ང་རང་ཚའི་མེ་
གཏོང་ཡ་ས་གཏོགས་ལགས་¹འཛོང་ཡ་མེད་²། *cho tok-tsa yö-*
te nga-rang-tshö me tong-ya ma-to lä tshong-ya me.

If you do not tell me where it is I shall search your house.
ལྷོ་ (ལྷོ་བ་) ག་པ་ཡོད་མ་ལབ་ན་ངས་ཁང་པའི་ནང་ལ་འཛལ་
(འཛལ་) གྱི་ཡིན། *cho ka-pa yö ma-lap-na nge khang-*
pe nang-la tshe-kyi yin.

I shall pay you for it in any case. ག་རེ་བྱས་ན་ཡང་རིན་སྒྲོད་གྱི་
ཡིན། *ka-re cke-na-yang ring trö-kyi-yin.*

It is against our orders to take things without paying for

¹ རེ་ has here the sense of *but, in spite of*.

² Note the second ལགས་ It is put in because this is really a second sentence.

³ *Lit.* Apart from what we burn ourselves there is none for sale.

⁴ *Lit.* Whatever be done, i.e., whether you sell willingly or I take forcibly.

them. རིན་མ་སྤྲད་པ་ལ་ལེན་ཆོག་གཞི་ (པའི་) བཀའ་མེད་¹ ।
ring ma-tre-pa-la len chhok-ke ka me.

You will make a large profit, and will be able to live in comfort without working. བྱིན་རང་ལ་ཁི་བཟང་ཆེན་པོ་ཡོང་གི་རེད། ལས་ཀ་བྱེད་མི་དགོས་པ་ལ་སྤྲིད་པོ་བྱས་ནས་སྤོད་རྒྱུ་ཡོང་གི་རེད། ॥ *khyö-rang-la khép-sang chhem-po yong-gi-re ; le-ka che mi-go-wa-la kyi-po che-ne dö-gyu yong-gi-re.*

¹ *Lit.* There is no order allowing to take on the non-payment of the price.

20. *The same continued.*

I want to buy fifty donkeys. They must all be sound and strong. བྱང་གུ་ (བོང་བྱ་) སྒྲོན་མེད་པ་ཤེད་མོ་ཡག་པོ་ཤ་
ལྷག་ལུ་བཅུ་ཐམ་པ་ངས་ཉི་གེ་ཡིན། *pung-gu kyön-me-pa*
she-mo yak-po sha-ta ngap-chu tham-pa nge nyo-ki-
yin.

Only twenty of these are fit to carry loads. འདིའི་ནང་ནས་ཉི་
ཤུ་མ་གཏོགས་ཁལ་འཁྱར་བྱུང་པ་མི་འདུག། *di-i nang-ne*
nyi-shu ma-to khe khur thup-pa min-du.

How old is that sheep? ལུག་དེ་གད་གཞིན་ག་འདྲ་རེད། *luk-te*
gen-skön kan-dre re.

I will pick out thirty of them and give you ninety rupees for the lot. དེ་ཚོའི་ནང་ནས་སུམ་ཅུ་འདམས་ནས་རིན་སྒྲུང་
ཁ་བསྐྱེམས་ནས་སྒྲོང་མོ་དགུ་བཅུ་ཐམ་པ་སྤྲོད་གྱི་ཡིན། *te-tshö*
nang-ne sum-chu dam-ne ring gang-khu dom-ne gor-mo
gup-chu tham-pa trö-kyi-yin.

Go and bring all the grain and vegetables that you can get hold of. འབྲུ་དང་ཚས་ག་ཚད་བྱང་ན་མདས་ (འདི་ཅུ) འཁྱར་
ཤོག། *dru tung tshe ka-tshö chung-na de khe-sho.*

The owners will be well paid. བདག་པོ་ཚོ་ལ་རིན་ཡག་པོ་སྤྲོད་
གྱི་ཡིན། *dak-po tsho-la ring yak-po trö-kyi-yin.*

1 Or བྱུང་གི་མ་རེད་

2 གད་གཞིན་ = age; *lit.* old-young. See Cap. III, para. 1.

3 སྒྲུང་ཁ་བསྐྱེམས་ནས་ = *lit.* having added all together, *i.e.*, in the total.

21. *Buying meat in the bazaar.*

How far is it from here to the bazaar? འདི་ནས་སྤྱོད་ལ་ཐག་རིང་

ལྟོས་གཞིན་ཡོད། *di-ne throm-la tha-riny-lö ka-tshö yö?*

It is close by. ལགས་པེབ་ཐག་ཉེ་བོ་ཡོད། *lā phep-tha nye-po yö.*

(On arrival.) Here is the bazaar. ལགས་སྤྱོད་མདས་ (འདི་རུ) རེད། *lā throm de re.*

Is there no other bazaar besides this one? སྤྱོད་འདི་མན་པ་གཞན་ཡོད་པ་མ་རེད་པས། *throm di mem-pa sken yo-wa ma-re-pe?*

There is no other. ལགས་གཞན་པ་ཡོད་པ་མ་རེད། *lā skem-pa yo-wa ma-re.*

Where is the butcher? ཤ་རྩོད་མཁན་གཞན་པ་ཡོད་པ་རེད། *sha-tshong-khen ka-pa yo-wa-re?*

He is just over there. ལགས་པ་གི་རེད། *lā pha-gi re.*

(To the butcher.) What meat have you for sale? ཁྱེད་གཞན་གྱི་ཤ་རྩོད་ཀྱི་ཡོད་པ། *khyö sha ka-re tshong-gyu yö-pa?*

¹ *Hon.* for ཐག་ཉེ་བོ་ So also ཐེབ་ལས་ for ལས་ཀྱི་ road and several others.

² ཤ་རྩོད་ the actual word for *butcher* is avoided as far as possible since it involves some opprobrium. Similarly མགས་ར་ (བ་) for *blacksmith* which should not be used in a blacksmith's presence, but དབྱ་མཆོད་ (*lit. head-man*) substituted for it.

³ The ལ་ after ཁྱེད་ is omitted (See Cap. V, para. 15).

I have mutton and yak's meat. ལགས་ལྷག་ག་དང་ཚག་ག་ཡོད།

lā luk-sha tang tshak-sha yö.

What is the price of a leg of mutton ? ལྷག་ག་བཞི་སྒྲིང་ལ་གོང་

ག་ཚོད་ཡིན་པ། *luk-sha ski-ling-la kong ka-tshö yim-pa ?*

Two sh'o (*i.e.*, five annas, four pies). ལགས་ཚེ་རྟོ་ཡིན། *lā sko-to yin.*

Very well, I will buy a leg of mutton. རོ་ན་ངས་བཞི་སྒྲིང་ཅིག་

ཉི་གི་ཡིན། *O-na nge ski-ling chi nyo-ki-yin.*

22. *Buying a turquoise.*

Have you any turquoises for sale? ཁྱོད་གཡུ་འཛོང་གུ་ཡོད་
པས། *khyö yu tshong-gyu yö-pe?*

Yes, Sir. ལགས་ཡོད། *lā yö.*

Have you any good ones? ཡག་པོ་ཡོད་པས། *yak-po yö-pe?*

Yes, Sir; I have excellent ones. ལགས་ཡག་ཐག་ཚོད་ཡོད།
lā ya-thak-cho yö.

What is the price of this one? འདིའི་གོང་ག་ཚོད་ཡིན་པ། *di-i*
kong ka-tshö yim-pa?

Three sang, Sir, (five rupees). ལགས་སྒང་³གསུམ་ཡིན། *lā sang-*
sum yin.

Tell the correct price. ཉིན་ལྟན་ལཔ། *ten-den lap.*

How much will you give, Sir? སྒྲུ་གཞིགས་ཀྱིས་ག་ཚོད་གསོལ་
རས་གནང་ཡོང་ང་⁴། *ku-shö-kyi ka-tshö sö-re nang-yong-*
nga?

Make it ten trang-kas (two rupees, eight annas). ཉི་ཀ་བཅུ་བྱིས་
(བྱོང་།) *trang-ka chu chi.*

¹ Lit. to be sold.

² ཐག་ཚོད་ is added to many adjectives to denote *very*; e.g., ཚེ་ཐག་ཚོད་ *very great*.

³ One sang = six trang-kas and one sh'o = one rupee, ten annas, eight pies.

⁴ གསོལ་རས་གནང་བ་ is *h. hon.* of རྟོན་བ་ to give. The ordinary *hon.* is གནང་བ་

That price does not quite suit. Please give me a little more than that. ལྷགས་གོང་¹དེ་དྲི་ཙ་ (ཙ་)ཡོང་ང་ (བ་) མི་

འདྲུག། དེ་ནས་དྲི་ཙ་སྤང་²རྒྱལ་ས་གནང་། *ja-gong te tok-tsa yong-nga min-du ; te-ne tok-tsa pa-ro-nang.*

Well, make it two sang (three rupees, five annas, four pies).

དེ་ལོ་ན་སྤང་དོ་བྱིས་ (བྱིས།) ³ *ta o-na sang-to-cki.*

As you, Sir, give the order, I must sell it you for that.

སྐྱུ་གཞིགས་ཀྱིས་བཀའ་གནང་ང་ (བ་) ཡིན་ཅང་དག་ག་རང་
ཐུལ་⁴དགོ་ (དགོས་) ༥ *ku-sho-kyi ka-nang-nga yin-tsang tak-ka-rang phü-go.*

¹ *Hon.* of གོང་

² སྤང་བ་ = *to raise.*

³ Note that རྒྱ་ is used instead of གཉིས་ So also སྤང་གང་ = one sang. For three and more than three the ordinary numerals are used.

⁴ ཐུལ་བ་ (འདྲུལ་བ་) = *lit. to offer; therefore to give or sell to a superior.*

23. *Buying silk.*

By a gentleman of the middle class (6th or 7th grade).

G. = Gentleman. S. = Shopkeeper.

G. (*Coming to the door of the shop.*) Is the merchant in?

ཚོང་དཔོན་ལགས་བཞུགས་ཡོད་པས། *tshong-pön-la sku yö-pe?*

S. Yes, Sir. Please come in. ལགས་ཡོད། སྐྱ་གཞིགས་ཡར་

འཕྱོར་གྱི་གནང་དགོ་ (དགོས་)། *lā yö; ku-sko ya chhi-p-gyu nang-go.*

S. (*After G. has come in.*) Please sit down. བཞུགས་གནང་

འཇག་དགོ་ (དགོས་)། *sku-den ja-go.*

G. Thank you. Have you got any silk of the best quality for making a dress? ལགས་སི། བྱིད་རང་ལ་རྩ་བ་བཟོ་ཡའི་

གོས་ཆེན་ཨང་གི་དང་བོ་ཡོད་པ་གནང་ངས། *les, khye-rang-la chhu-pa so-ya kö-chhen ang-gi tang-po yö-pa nang-nge.*

S. Of what colour do you require it, Sir? ལགས་ཚོས་མདོག་

གང་འདྲས་དགོ་བ་ (དགོས་པ་) གནང་གི་ཡོད་དང་། *lā tshön-do kan-dre go-wa nang-gi yö tang.*

G. Have you any dark yellow? སྐྱ་གས་སི་ (སེར་) ཡོད་པ་ གནང་ངས། *nyuk-se yö-pa nang-nge?*

S. (*Showing some.*) Will this suit you, Sir? ལགས་འདིས་

འགྲིག་ག་ (པ་) གནང་གི་ཨ་ཡོད། *lā di driik-ka nang-gi a-yö?*

Buying silk—continued.

G. = Gentleman. S. = Shopkeeper.

G. That will do. What is the price? དག་གས་ཡོང་ང་།¹

ལྷགས་གོང་ག་ཚད་ཡིན་པ་གནང་ང་། *tak-ke yong-nga ; ja-kong ka-tshö yim-pa nang-nga.*

S. The price, Sir, is four ngü-sang (six rupees, ten annas, eight pies). ལགས་གོང་དངུལ་སྒྲང་བཞི་ཡིན། *lā kong ngü-sang ski-yin.*

G. Tell me the real price. ཡང་དྲི་ག་གསུང་། *yang-tik sung.*

S. How much will you give, Sir? སྒྲ་གཞིགས་ཀྱིས་ལྷགས་གོང་ག་ཚད་གསོལ་རས་གནང་ཡོང་ང་། *ku-sko-kyi ja-kong ka-tshö sö-re nang-yong-nga ?*

G. Give it me for two sang (three rupees, five annas, four pies). སྒྲང་དོ་གནང་། *sang-to nang.*

S. I cannot give it you for that. Please give me two sang and five sh'o (four rupees, two annas, eight pies). དེ་ལ་དྲི་ག་ཙཱ་བྱུལ་རྒྱས་པ་མི་འདུག། སྒྲང་དོ་ཞེ་ལྷ་གསོལ་རས་གནང་རོགས་གནང་། *te-la tok-tsa bü nü-pa min-du ; sang-to sko-nga sö-re nang-ro-nang.*

G. Very well, then, that price will suit. ལགས་སེ། འོ་ན་དག་གས་ཡོང་ང་། *les, o-na tak-ke yong-nga.*

S. In future whatever you require, Sir, is here. གཞུག་ལ་སྒྲ་

¹ ཡོང་ང་ = will do. So also when a servant is filling a glass, cup, etc., ད་ཡོང་ང་། means *that will do* = *bas* in Hindustani.

Buying silk—continued.

G. = Gentleman. S. = Shopkeeper.

གཞིགས་ལ་ཐུགས་འཁོག་ག་རེ་ཡོད་པ་གནང་ང་མདས་
 (འདི་ཅ) ཡོད། *sku-la ku-sko-la thung-kho ka-re yö-pa*
nang-nga de yö.

G. Thank you. If I require anything, I will get it here.

ལགས་སུ། དགོས་པ་བྱང་ན་འཇིག་གི་ཡིན། *les, go-wa ckung-*
na len-kyi-yin.

S. Thank you, Sir. ལ་ལགས་སུ། *lā les.*

G. Good-day. འོ་ན་བཞུགས་ཅ། *o-na sku-a.*

S. Thank you, Good-day, Sir. ལ་ལགས་སུ། ག་ལེ་འཆིབ་རྒྱ་
 གནང་། *la les, ka-le chhip-gyu-nang.*

24. *A small trader calls at a gentleman's house with some wares.*

M. = Master. T. = Trader. S. = Servant.

T. to S. Please ask if I may see the master. ང་སྐྱུ་མདུན་ལ་
བཅར་ཆོག་གཞུ་རྒྱ་རོགས་གནང་། *nga kun-diin-la cha chhok-*
ka shu-ro-nang.

S. to T. Very good. ལགས་སེ། *les.*

S. to M. A trader wants to know if he may see you, Sir. ཚོང་པ་ཅིག་སྐྱུ་མདུན་ལ་བཅར་ཆོག་གཞུ་གི་འདུག། *tshong-pa*
chi kun-diin-la cha-chhok-ka shu-ki-du.

M. to S. Very well, let him come in. བློང་། ཞོག་ཁྱིས་ (བྱེད་) །
wong sho cki.

S. to T. The merchant may come in. ཚོང་དཔོན་སྐྱུ་མདུན་ལ་ཕེབ་
ཆོག་གཞུ། *tshong-pön kun-diin-la phe-chhok-ka.*

(Then the trader comes in before the master of the house, takes off his hat, bows, and puts out his tongue according to the regular salutation.)

M. to T. The merchant has arrived. Sit down. ཡ། ཚོང་
དཔོན་བསྐྱེལ་བས་བྱུང་། ཟློད། *ya tshong-pön le-ckhung ; dö.*

T. to M. Thank you, Sir. ལ་ལགས་སེ། *la les.*

M. to S. Pour out some tea for the merchant. ཚོང་དཔོན་ལ་ཇ་
ཐུག། *tshong-pön la cka lu.*

A small trader calls at a gentleman's house—continued.

M. = Master. T. = Trader. S. = Servant.

M. to T. What have you got for sale ? ཚོང་གུ་གཱ་རེ་འབྱེར་ཡོད།
tshong-gyu ka-re khe yö ?

T. to M. I have brought some turquoises to show you. བཟུ་སྤུན་ཐེབ་བྱ་གུ་འབྱེར་ཡོད།
*gü-yu chem-phe sku- gyu
 khe yö.*

M. to T. (*picking up a turquoise.*) What is the price of this one ? བདས་ (འདི་ལ་) བོང་ག་ཚད་ཡིན་པ།
de kong ka-tshö yim-pa ?

T. to M. Sir, the price of this one is three sang (five rupees). ལགས། བདས་ (འདི་ལ་) བོང་སྤང་གསུམ་ཡིན།
lā, de kong sang-sum yin.

M. to T. Tell the real price. ཡང་དྲིག་ལབ།
yang-ti lap.

T. to M. How much will Your Honour give ? ལྷ་བཞེགས་ཀྱིས་ ག་ཚད་གསེལ་རས་གནང་ཡོང་ང་།
ku-sko-kyi ka-tshö sö-re nang yong-nga ?

M. to T. Make it one sang and five sh'o (two rupees, eight annas). སྤང་གང་ཞེ་ལྷ་བྱིས་ (བྱེད་) །
*sang-kang sko-nga
 chi.*

T. to M. Please give me two sang (three rupees, five annas, four pies). སྤང་དོ་གསེལ་རས་གནང་རེ་གས་གནང་།
sang-to sö-re nang-ro-nang.

M. to T. Very well, I will. འོ་ན་ཡོང་ང་།
o-na yong-nga.

A small trader calls at a gentleman's house—continued.

M. = Master. T. = Trader. S. = Servant.

M. to T. Now-a-days is the business of you traders fairly good ? རེ་རིང་སང་ཁྱེ་ཚོང་པ་ཚོ་ལ་ཚོང་ཡུལ་ཅི་འདུག་གས། ।
te-ring-sang khye tshong-pa-tsho-latshong wu-tse duk-ke ?

T. to M. Yes, fairly good. ལགས། དགའ་འོ་འདུག། *lā, ga-ro-du.*

M. to T. In future if I want anything, I will send word to you to bring it. བཞུག་ལ་འཁོབ་བྱིང་ག་རེ་ཡོད་པ་འཁྱེར་ཤོག་
 ཟེ་ལན་བཏང་ (གཏོང་) གི་ཡིན། *sku-lā kho-cke ka-re yō-pa khe-sho se len tang-gi-yin.*

T. to M. Thank you, Sir. ལ་ལགས་སེ། *lu les.*

M. to T. Take tea, don't be in a hurry. ཡ་ལས་ཇ་འཐུང་། བྲེལ་
 བ་ས་བྱེད། *a-le cka-thung, trel-la ma-cke.*

T. to M. Thank you, Sir, I won't have any more (tea). ལགས་ཐུགས་ཆེ། ལྷ་གི་མིན། *lā thu-chhe, sku-ki-men.*

M. to T. Have another cup. གང་འཐུང་། *kang thung.*

T. to M. No more, thank you, Sir. ལགས་མིན། ལགས་མིན། *lā-men, lā-men.*

M. to T. Very well. འོ་ན་ཡོང་ང་། ། *o-na yong-nga.*

(Then the trader makes the same salutation as at entering and goes out.)

25. *Deciding a dispute.*

Which is the complainant? ལྷན་བྱ་བྱ་མཁན་སུ་རེ། *nyen-shu*
shu-khen su re.

Which is the accused? ཁ་ཐེག་སུ་རེ། *khap-the su re.*

Put the witnesses outside. I will call them in presently
 one by one. དབང་པོ་ཕྱི་ལོགས་ལ་སྡོད་བྱིས་(བྱེད)། གཞུག་
 ལ་རེ་རེ་བྱས་ནས་སྐད་བཏང་(གཏོང་)གི་ཡིན། *pang-po chhi-*
lo-la dö-chi; shu-la re-re che-ne ke-tang-gi-yin.

What is your complaint? ཁྱོད་ག་རེ་བྱ་གུ་ཡོད་པ། *kh yö ka-re*
shu-gyu yö-pa?

Yesterday evening a Tibetan named Wang-dü beat me in the
 bazaar without any reason. མདང་དགོང་ཁྲིམ་ལ་བོད་པ་
 དབང་འདུས་ཟེར་མཁན་གྱིས་ང་དོན་དག་ཙ་ནས་མེད་པ་བརྟུངས་
 བྱུང་། *dang-gong throm-la pö-pa wang-dü se-khen-kyi*
nga tön-ta tsa-ne me-pa dung chung.

He would not (*lit.* would not know to) beat you without
 some reason. What actually happened? (*Lit.* What
 is it?) ཁྱོད་དོན་དག་ཙ་ནས་མེད་པ་རྟུང་གེས་ཀྱི་མ་རེད། དེ་ག་
 རེ་རེད། *kh yö tön-ta tsa-ne me-pa dung shing-gi ma-re.*
te ka-re re?

He was coming drunk down (the hill), and I was going up.

¹ དོན་དག་ཙ་ནས་མེད་པ་ is an adverb and as usual takes the adjectival form.

When he reached me he assaulted me. ཁོ་ར་བཟེ་ནས་
མར་ཡོང་གི་འདུག། ང་ཡར་འགྲོ་གི་ཡོད། ངའི་ཙ་ལ་བསྐྱབས་
བ་དང་ང་བརྩུངས་བྱུང་། *kho ra-si-ne ma yong-gi du, nga ya*
dro-ki yö, nge tsa-la lep-pa tang nga dung chung.

(To the accused.) Why did you beat him? (Lit. What is the meaning of beating by you? ཁྱོད་རེས་རྩུང་བའི་དོན་དག་
ག་རེ་རེད། *khyö-re dung-we tön-ta ka-re re?*

Yesterday I drank a little beer¹ at a friend's house, and consequently I have no idea what I did. བས་ས་ང་རེས་
དགའ་ཤོ་ཉི་ཤོ་གཅིག་གི་ཙ་ལ་ཆང་དྲོག་ ཙ་གཅིག་འབུངས་ང་
(བ་) ཡིན་བས་ག་རེ་བྱས་ཡོད་ཙ་ནས་ ལྷ་རྒྱ་མི་འདུག།
khe-sa nga-re ga-po nye-po chik-ki tsa-la chhang tok-
tsa-chi thung-nga yim-pe ka-re che yö tsa-ne sku-gyu
min-du.

You must pay a fine of five rupees ; in default (lit. if that does not happen) I shall send you to jail for a week. སྒོར་
མོ་ལྔ་ཉིས་པ་སྐྱབ་²དེ་ས་བྱང་ན་བདུན་ཕྲག་གཅིག་བཅོན་ལ་
བཅུག་ (འཇུག་) གི་ཡིན།། *gor-mo nga nye-pa drup te*
ma chung na dün-thra chi tsön-lä chuk-ki-yin.

¹ Beer is brewed from barley in Tibet, and from marwa (eleusine coracana) in Darjeeling and Sikkim.

² བས་ here means because.

³ ལྷ་བ་པ་ means lit. to accomplish, and is used sometimes in the sense of to give, to procure.

26. *Paying a visit.*

V. = Visitor. H. = Host.

V. How do you do? ལྷ་གཞིགས་བཞུགས་གནས་འཇག་ཡོད་པ་།

ku-sko sku-den ja yö-pa ?

H. Very well. Please come in and sit down. ལགས་ཡོད་།

ཡར་འཆིབ་རྒྱ་གནང་། བཞུགས་གནས་འཇག་། *lā yö, ya
chhiṣ-gyu-nang, sku-den-ja.*

H. (to servant) Give this gentleman some tea. ལྷ་གཞིགས་ལ་
གསོལ་རྩུས། *ku-sko la sö-ja shü.*

H. (to visitor) I never meet you now-a-days. བར་ལམ་³ཅིག་ལྷ་
གཞིགས་མ་ནས་⁴མཇལ་མ་བྱུང་། *par-lam-chi ku-sko ma-ne
je-ma-chung.*

V. That is so. I have been a bit worried by some work
lately, and so have been unable to call on you. བཀའ་
གནང་རང་། བར་ལམ་ཅིག་བྲེལ་གཡེང་⁵འདྲ་པོ་གཅིག་གིས་
བཅར་རྒྱ་མ་ནས་མ་བྱུང་། *ka-nang-rang, par-lam-chi trel-
yeng dra-po chik-ki char-gyu ma-ne ma-chung.*

¹ *Lit.*—Are you seated, Sir ?

² *Lit.*—Yes.

³ བར་ལམ་ཅིག་ a literary word. The ordinary colloquial word would be རེ་ཟིང་སང་ In conversation between gentlemen a good many literary words are used.

⁴ Or རྩུ་ནས་

⁵ བྲེལ་བ་ = business, གཡེང་བ་ (literary word) = to agitate.

Paying a visit—continued.

V. = Visitor. H. = Host.

H. You have now come from your house I suppose. ད་ལྟ་
གཟིམ་ཤག་ནས་འཆིབ་རྒྱ་གནང་ང་ (བ་) ཡིན་འགྲོ། *tan-da*
sim-sha ne chhip-gyu nang-nga yin dro.

V. Yes, after finishing my committee work I have come
straight here. ལགས་ཡིན། ལྷན་རྒྱས་གོལ་ནས་ལམ་སང་
མདས་ (འདི་ཅུ་) བཅར་ར་ (བ་) ཡིན། *lā yin hlen-gye*
trö-ne lam-sang de cha-ra-yin.

H. Well, stay here to-day and take it easy. འོ་ན་དེ་རིང་སྤྱོད་
ལྷོད་ལྷོད་གནང་ནས་བཞུགས་གདན་འཇག་དགོ་ (དགོས་) །
O-na te-ring ku hlö-hlö nang-ne sku-den-ja go.

V. Many thanks. ལ་ལགས་སེ། *lā les.*

¹ ལྷན་རྒྱས་ཚགས་ས་ = a place where officials attend for work = cutchery, committee-room, etc.

27. *The same continued.*

V. Now the night is far advanced; I must be going.

ད་དོ་དགོང་ཕྱི་པོ་བྱེད་ཀྱི་འདུག། དགོངས་པ་ཞུ་དགོ་ (དགོས་¹)།

ta to-gong chhi-po chi-kyi-du; gong-pa sku-go.

H. Very well, you must come and see me sometimes, when free from work.

ལ་ལགས་སྟེ། བྱགས་སངས་བྱགས་སངས་ལ་²འཛིབ་རྒྱ་གནང་དགོ་ (དགོས་³)། *lā les, thuk-sang thuk-sang lā chhip-gyu nang-go.*

V. Many thanks. You too must come and see me when you are not busy.

ལ་ལགས་སྟེ། རྒྱ་གཞིགས་ཡང་བྱགས་བྲེལ་⁴མེད་པའི་སྐད་ལ་ངའི་ཚུ་ལ་འཛིབ་རྒྱ་གནང་དགོ་ (དགོས་³)། *lā les, ku-sko yang thu-tre me-pe gang-la nge tsa-la chhip-gyu nang-go.*

H. Well, Good-bye. ད་ག་ལེ་འཛིབ་རྒྱ་གནང་དགོ་ (དགོས་³)། *ta ka-le chhip-gyu nang-go.*

V. Good-bye. ལ་ལགས་སྟེ། ག་ལེ་བཞུགས་གནང་འཇག། *lā les, ka-le sku-den-ja.*

¹ *Lit.* I must ask for leave.

² བྱགས་སངས་བྱགས་སངས་ལ་ *Hon.* for མཚན་མས་མཚན་མས་

³ *Hon.* for བྲེལ་བ་

⁴ ལ་ལགས་སྟེ། Note the different senses in which this very frequent expression is used, e.g., "Thank you," "Yes," "Very well," etc. Here no translation is necessary.

28. *Receiving a visit from a Tibetan Official. (Conversation about Tibet.)*

T. = Tibetan. E. = Englishman.

T. How do you do? ལྷོ་གཞིགས་བཞུགས་གདན་འཇག་ཡོད་པ།
ku-sko sku-den-ja yö-pa?

E. Very well. Welcome. ལགས་ཡོད། ཕྱག་ཐེབས་གནང་བྱུང་།
lā yö, chha-phe nang-chung.

T. (*Polite reply.*) ལགས་ཡོད། *lā yö.*

E. Please sit down. ལྷོ་གཞིགས་བཞུགས་གདན་འཇག། *ku-sko sku-den-ja.*

T. Thank you. ལ་ལགས་སི། *lā les.*

E. (*to his servant.*) Offer the gentleman some tea.
ལྷོ་གཞིགས་ལ་གསོལ་རྩུས། *ku-sko-la sō-ja shii.*

E. In what part of Tibet do you live? ལྷོ་གཞིགས་བོད་ལ་
བཞུགས་གདན་འཇག་ས་ག་པ་རེད། *ku-sko pö-la sku-den
ja-sa ka-pa re.*

T. I live in Lhasa. ང་མྱོད་ས་ལྷ་ས་ལ་ཡིན། *nga dö-sa hla-sa
la yin.*

E. What Government post do you hold? ལྷོ་གཞིགས་་གཞུང་
གི་ཕྱག་ལས་ག་རེ་གནང་གི་ཡོད་པ། *ku-sko skung-gi chha-
le ka-re nan-gi yö-pa?*

T. I am a Tsi-pön (*i.e.*, in charge of an accounts office).

Receiving a visit from a Tibetan Official—continued.

T. = Tibetan. E. = Englishman.

ང་ཅིས་དཔོན་གྱི་ལས་ཀྱི་བྱེད་ཀྱི་ཡོད། *nga tsi-pön-kyi le-ka chi-kyi-yö.*

E. What work do you have to do as a Tsi-pön? སྐྱ་གཞིགས་ཅིས་དཔོན་གྱི་ཕུག་ལས་ག་རེ་གནང་དགོས་རེད། *ku-sko tsi-pön-kyi chha-le ka-re nang-go-re.*

T. We have a lot of work to do in connection with the accounts of the Government revenues and the like. ལགས་ང་ཚོ་གཞུང་གི་འབབ་ཀྱི་ཅིས་ལས་ལ་སོགས་པ་མང་པོ་བྱེད་དགོས་ཀྱི་ཡོད། *lā ngan-tsho skung-gi bag-kyi tsi-le la-sok-pa mang-po che go-kyi-yö.*

E. Now-a-days who exercises supreme power in Tibet? དེ་རིང་སང་བོད་ཀྱི་རྒྱལ་པོ་སྤྱུས་གནང་གི་ཡོད་པ་རེད། *te-ring-sang pö-kyi gye-po sü nang-gi yo-wa-re?*

T. The Dalai Lama has taken up the secular and spiritual Government, and exercises the supreme power. སྐབས་མགོན་འོན་པོ་ཆེ་གིས་རྒྱལ་སྤྱིད་ཆོས་སྤྱིད་བཞེས་ནས་སྐབས་མགོན་འོན་པོ་ཆེ་གིས་གནང་ང་ (བ་) རེད། *kyam-gön Rim-po-chhe-ki gye-si chhö-si ske-ne kyam-gön Rim-po-chhe-ki nang-nga-re.*

E. I see. Is Tibet a very large country? ལྷང་པ་རྒྱ་ཆེན་པོ་ཡོང་ངས། *lā les, pö lung-pa gya-chhem-po yong-nge.*

Receiving a visit from a Tibetan Official— continued.

T. = Tibetan. E. = Englishman.

T. It is of middling size. ལགས་མཐུ་ཙེ་འདྲ་བོ་ཡོད་། *lā au-tse dra-po yö.*

E. Which is the pleasantest part of Tibet? བོད་ཀྱི་དཀྱིལ་ནས་གསལ་བ་སྤྱི་བ་ཡོད་། *pö kyī kyil ne ka-pa tro-wa-yong?*

T. Lhasa is about the pleasantest. རྟག་ཙེ་ལྷ་ས་སྤྱི་བ་ཡོད་། *tok-tsa hle-sa tro-wa yong.*

E. I see. Tibet must be, I fancy, a nice country. ལ་ལགས་སུ། ཐུས་ན་བོད་ནི་ཡག་པོ་ཡོད་པ་ཡིན་པ་རེད། *lā les, cke-na pö te yak-po yö-pa yim-pa-re.*

T. Now I must be going for to-day. ད་དེ་རིང་དགོངས་པ་ལྷུ་གི་ཡིན། *ta te-ring gong-pa sku-ki-yin.*

E. Won't you stay a little longer? རྟག་ཙེ་བཞུགས་གདན་འདྲེན་དགོས། *tok-tsa sku-den ju-go.*

T. To-day I have some work to do, so I must be going. I will call on you later on. དེ་རིང་ང་གྲེལ་བ་དོག་ཙེ་ཡོད་དགོངས་པ་ལྷུ་གི་ཡིན། བཞུགས་ལ་བཅར་གྱི་ཡིན། *te-ring nga trel-la tok-tsa yö gong-pa sku-ki-yin ; sku-la char-kyi-yin.*

E. Very good. You must come and see me when you are not busy. ལ་ལགས་སུ། ཐུགས་གྲེལ་མེད་པའི་སྐབས་ལ་ངའི་

¹ He means that it is very large, but it is not considered etiquette among Tibetan gentlemen to praise one's own possessions, not even one's own country.

Receiving a visit from a Tibetan Official—continued.

T. = Tibetan. E. = Englishman.

ཙ་ལ་འཆིབ་རྒྱ་གནང་དགོས། *lā les, thuk-trel me-pe gang*
lā nge tsa-la chhip-gyu nang-go.

T. Many thanks. Well, good-bye. ལ་ལགས་སི། འོ་ན་ག་ལེ་

བཞུགས་གདན་འདྲེན། *la les, o-na ka-le sku-den-ja.*

E. Good-bye, then. ལ་ལགས་སི། ག་ལེ་འཆིབ་རྒྱ་གནང་། *la-*
les, ka-le chhip-gyu nang.

29. *The same continued (discussing travelling arrangements).*

T. = Tibetan. E. = Englishman.

E. According to Tibetan custom when a gentleman goes on a journey does he give all his servants ponies to ride?

བོད་ཀྱི་ལུགས་སྟོལ་ལ་དཔོན་པོ་ཕྱོགས་པོ་བས་གནང་ངའི་ (བའི་)

སྒང་ལ་ཞབས་ཕྱི་སྒང་ཁ་ལ་ཆེབས་པ་གནང་ཡོང་ངས།

*pö-kyi luk-sö la pöm-po chho-phe nang-nge gang-lä
skap-chhi gang-kha lä chhi-k-pu nang-yong nge?*

T. Yes, he provides them all with ponies. ལགས་སྒང་ཁ་ལ་དྲ་

གནང་ཡོང་། *lä gang-kha la ta nang-yong.*

E. After what manner do they proceed on their journey?

འཆིབ་རྒྱ་གནང་ངའི་ (བའི་) སྒང་ལ་ག་འདྲས་ཟེ་འཆིབ་རྒྱ་

གནང་ཡོང་། *chhip-gyu nang-nge gang-lä kan-dre-se
chhip-gyu nang-yong?*

T. He puts half in front of him and half behind him, and rides himself in the middle. ཞབས་ཕྱི་ཕྱད་ཀ་ཕྱོན་ལ་

གཏོང་ང་ (བ་) གནང་ཡོང་། ཕྱད་ཀ་གཞུག་ལ་གཞིག་ག་

(འཇོག་པ) གནང་ནས་དཔོན་པོ་དེ་དཀྱིལ་ལ་འཆིབ་རྒྱ་གནང་

ཡོང་། *skap-chhi chhe-ka ngen-la tong-nga nang-yong ;*

chhe-ka skuk-la shok-ka-nang-ne pöm-po kyil-la chhip-gyu nang-yong.

E. I understand. Do all the servants travel with their

The same continued (discussing travelling arrangements)—continued.

T. = Tibetan. E. = Englishman.

master? ལ་ལགས་སི། དཔོན་པོ་དང་ལྷན་གྱིས་ཞབས་ཕྱི་
སྒྲུབ་ཁ་ཕེབ་ཡོང་ང་། *lā les; pöm-po tang hlen-gye*
skap-chhi gang-kha phe yong-nga?

T. He sends his butler and cook on ahead; then after his
muleteers have started, he starts himself with his
servants in single file. ལགས་གཉིས་པ་དང་མ་ཆེན་

གཉིས་སྒྲུབ་བགྱོད་ལ་གཏོང་ང་ (བ་) གནང་ནས་དེའི་གཞུག་
ལ་དེལ་བ་ཕྱིན་ཆར་ར་ (བ་) དང་དེ་བྱིང་ཞབས་ཕྱི་སྒྲུབ་ཁ་
དཔོན་པོ་དང་ལྷན་གྱིས་ཆེབས་རགས་བསྐྱེགས་ནས་འཆིབ་སྒྱུ་
གནང་ཡོང་། *lā nyer-pa tang ma-chhen nyi ngen-drö lā*
tong-nga nang-ne te-ï-skuk-la tre-pa chhin tshar-ra
tang te-cking skap-chhi gang-kha pöm-po tang hlen-
gye chhip-ra drik-ne chhip-gyu nang-yong.

E. To do what does he send the butler and cook on ahead?

གཉིས་པ་དང་མ་ཆེན་གཉིས་སྒྲུབ་ལ་ག་རེ་བྱེད་ལ་གཏོང་ང་ (བ་)
གནང་ང་ (བ་) རེད། *nyer-pa tang ma-chhen nyi ngen-*
la ka-re che-la tong-nga nang-nga-re.

T. He sends the two servants in advance in order to have
things ready and prepare food before he arrives.

སྒྲུབ་བགྱོད་གཉིས་པོ་དཔོན་པོ་འཆིབ་སྒྱུ་མ་གནང་གོང་ལ་ཕེབས་
བསྐྱེགས་ཞུ་བ་དང་ཞུ་ལག་བཟོ་བ་གཏོང་ང་ (བ་) གནང་ང་

The same continued (discussing travelling arrangements).—continued.

T. = Tibetan. E. = Englishman.

(བ་) རེད། *ngen-drö nyi-po pöm-po chhip-gyu ma*
nang kong-lă phep-drik shu-wa tang she-la so-wa
tong-nga nang-nga re.

E. I understand. རྒྱུ་། ལ་ལགས་སི། *wong, lä les.*

30. *The same continued (discussing the agricultural and mineral products of Tibet).*

T. = Tibetan. E. = Englishman.

E. What crops are grown in Tibet? ལགས་བོད་ལ་སྟོན་བྲོག་ག་
རེ་སྟེ་ཡོང་། *lā pö-lä tön-tho ka-re kye-yong?*

T. In Tibet itself, wheat, barley, peas and mustard are the chief crops. In Kong-po maize, buck-wheat and various other crops grow. Kong-po is warmer than Lhasa. Besides bamboos, apricots, apples, walnuts, and all kinds of food are grown. ལགས་བོད་རང་ལ་གྲོ་

ནས་སྟན་ (tren) གསུམ་ རང་ བེ་ གང་ འུགས་ ཆེ་ བ་ སྟེ་ ཡོང་།

ཀོང་པོ་ལ་ཀན་རྫོང་དང་བྲུ་ (བྲ་བོ་) ལ་སོགས་པ་སྟོན་བྲོག་སྒྲ་

ཚོགས་སྟེ་ཡོང་། ལྷ་ས་ལས་ཀོང་པོ་དྲོ་གི་རེད། སྤུང་ (སྤུག་)

ས་དང་ཁམ་བྱ་ཀྱ་ཤུར་ཀ་ཟས་གང་ཡང་སྟེ་ཡོང་། *lā pö*

rang-lä tro ne tren sum tang pe-kang shuk-chhe-wa kye-yong; kong-po lä ken-dzom tang trau la-sok-pa tön-tho na-tsho kye-yong; hla-sa le kong-po tro-ki-re; nyung-ma tang kham-pu ku-shu tar-ka sé kang-yang kye-yong.

E. I see. How many days' journey is it from Lhasa to Kong-po? ལ་ལགས་སི། ལྷ་ས་ནས་ཀོང་པོ་བར་ལ་ཞུག་མ་
ག་ཚེད་ཀྱི་ས་རེད། *lā les, hla-sa ne kong-po pa-la shak-*
ma ka-tshö-kyi sa re?

¹ ལགས་ is often used colloquially for ལག་པོ་

The same continued (discussing the agricultural and mineral products of Tibet)—continued.

T. = Tibetan. E. = Englishman.

T. One reaches Upper Kong-po in fifteen days. To Lower Kong-po the journey takes one month. ལགས་ཀྱིང་
ཕྱིད་ལ་ཞག་མ་བཅོ་ལྔ་ལ་ཐེབ་ཀྱི་རེད། ཀྱིང་སྐད་བར་དུ་ཟླ་བ་
གཅིག་ཙམ་ཐེབ་དགོས་ཀྱི་རེད། *lā kong-tō lā skak-ma chö-*
nga la phe-kyi-re ; kong-me par-tu da-wa chi tsam phe
gu-kyi-re.

E. Is wood plentiful in Tibet? བོད་ལ་ཤིང་འབེལ་ བོ་ཡོང་ ངས་
ལགས། *pö-lā shing be-po yong-nge-lā ?*

T. There is a certain amount of wood ; but for fires cattle-
dung is mostly used. ལགས་ ཤིང་རྟོག་ ཙམ་ ཡོང་ ཉི་ཤུགས་
ཆེ་བ་མི་གཏོང་ཡ་ལ་ལྗོ་བ་ (ལྗོ་བ་) འབྲས་ (འབྲས་) ཡོང་།
lā shing tok-tsa yong-te shuk-chhe-wa me tong-ya lā
cho-wa bü yong.

E. Are gold, silver and coal to be had in Tibet by mining? བོད་ལ་གསེར་དང་དུལ་ཇོ་སོལ་ས་ ཅས་ འདོན་ གྱུ་ ཡོང་ ངས་
ལགས། *pö-lā ser tang ngü do-sö sa-ne dön-gyu yong-*
nge lā ?

T. Yes, in Tibet itself gold, silver and coal are to be had by

¹ Note method of describing the upper and lower parts of a country. It is often used.

² འདོན་ In conversation between ordinary people འདོན་ is used, but the higher classes affect literary forms in their conversation.

The same continued (discussing the agricultural and mineral products of Tibet)—continued.

T. = Tibetan. E. = Englishman.

mining, but it is not customary to mine for them.

ལགས་པོད་རང་ལ་གསེར་དང་དུལ་ནི་སྤྲོད་འདོན་གྱི་ཡོང་དེ་
འདོན་པའི་ལྷགས་སྤྲོད་མི་ཡོང་། *lā pö rang-lä ser tang*
ngü do-sö dön-gyu yong-te dön-pe luk-sö mi-yong.

E. Is that so? What harm is there in mining? ལ་ལགས་སྤྲོད་མི་

འདོན་པ་གནང་ང་ལ་སྤྱོན་ག་རེ་ཡོད་པ་རེད། *la-les; dön-pa-*
nang-nga la kyön ka-re yo-wa-re.

T. If they are mined the soil-essence of the country is damaged, and good crops are not produced. ལགས་

བདོན་ན་ལྷང་པའི་ས་བུད་ཉམས་ཀྱི་རེད། སྤྱོན་ཐོག་ཡང་ལག་པོ་
སྤྱེ་གྱི་མ་རེད་¹ ། *la; tön-na lung-pe sa-chü nyam-kyi-re;*
tön-tho yang yak-po kye-kyi ma-re.

¹ A prevalent Tibetan idea.

31. *A visit to the Dalai Lama by a Tibetan General (De-pön).*

T. = Tibetan. E. = Englishman.

E. In Tibet when a general goes to pay his respects to the Dalai Lama, what does he have to do? བོད་ལ་སྐྱབས་མགོན་པོ་ཆེ་ལ་སྐུ་མཁུན་ལ་མདའ་དཔོན་སྐུ་གཞིགས་གཅིག་མཇལ་ག (བར་) བཅར་ར་ (བ་) གནང་ན་གཤམ་གནང་དགོས་ཀྱི་རིད་ལགས། *pö-la kyam-gön Rim-po-chhe kum-dün-la De-pön ku-sko chi je-ka char-ra nang-na kan-dre nang go-kyi-re la.*

T. After sitting for a while in the ante-room, the chief drö-nyer¹ says to him, "You can come." After going up, he must make three obeisances²; offer the Dalai Lama a ceremonial scarf, take off his hat, and ask for a blessing. གཟེམ་རྒྱུད་འགག་ལ་དྲིག་ཅ་བཞུགས་གདན་འཇགས་དེ་ནས་མགོན་པོ་ཆེ་ལ་མཇལ་འཆིབ་རྒྱུ་གནང་ཆོག་ག་བཀའ་གནང་ཡོང་། ཡར་ཤེས་བ་དང་སྐུ་ཕྱག་གསུམ་འཚམ་ར་ (བ་) གནང་ནས་སྐྱབས་མགོན་པོ་ཆེ་ལ་མཇལ་དར་འབྲུལ་ར་ (བ་) གནང་ནས་དབྱུ་པིས་ (ཕུད་) ནས་ཕྱག་

¹ An official of the fourth grade. Under him in the Dalai Lama's household are eight drö-nyers, who are fifth grade. All nine are monks. Besides these there are four drö-nyers, one for each Shap-pe, these drö-nyers being laymen and of sixth grade.

² Knees and forehead touch the ground at each obeisance.

A visit to the Dalai Lama by a Tibetan General

(*De-pön*)—continued.

དབང་ལྷ་བ་གནང་དགོས་ཀྱི་རེད། *sim-chhung guk-la tok-tsa*
sku-den ja-ne te-ne drön-nyer chhem-pö chhip-gyu-
nang chhok-ka ka-nang-yong ; yar-phep-pu tang ku-
chha sum tshe-ra nang-ne kyam-gön Rim-po-chhe la
je-dar hü-ra-nang ne wu-ska pi-ne chhuk-wang sku-wa
nang go-kyi-re.

Then a silk cushion is placed below the throne. The De-pön having sat down on it, tea is brought. དེ་ནས་

བཞུགས་ཁྱིའི་གཤམ་དེ་བཞུགས་གནང་གོས་ཁ་གཅིག་སྒྲིམ་ཡོང་།
 དེའི་སྐང་ལ་མདའ་དཔོན་སྐུ་གཞིགས་བཞུགས་གནང་འཇག་
 ཚར་ར་ (བ་) དང་གསེལ་ཇ་འཛིན་སྐུ་གནང་ཡོང་། *te-ne*
skuk-thri sham te skuk-den kö-kha chi kyön-yong : te i
gang lä De-pön ku-sko skuk-den ja tshar-ra-tang, sö-
cha chhip-gyu nang-yong.

After tea has been offered to the Dalai Lama, some is laid before the De-pön. སྐབས་མགོན་འོན་པོ་ཆེ་ལ་གསེལ་ཇ་

ཀྱག་ (འཁྱུག་) བྱུང་བ་དང་མདའ་དཔོན་སྐུ་གཞིགས་ལ་
 གསེལ་ཇ་ལྷ་བ་གནང་ཡོང་། *Kyam-gön Rim-po-chhe lä sö-*
cha kya trup-pa tang De-pön ku-sko lä sö-cha sku-wa
nang-yong.

¹ Note the *hon.* given to the verb by which the tea of the Dalai Lama is brought in. It is not used in similar cases for officials even of high rank.

A visit to the Dalai Lama by a Tibetan General
(*De-pön*)—continued.

After that rice-pudding is brought. དེའི་གཞུག་ལ་བཞེས་
འབྲས་འབྲས་སིལ་¹འཛིབ་རྒྱ་གནང་ཡོང་། *te-i skuk-lā sken-*
dre dre-si chhīp-gyu nang-yong.

Then after this has been offered to the Dalai Lama, and to the De-pön, the Dalai Lama inquires after his health saying "Tsha-rong De-pön, are you in good health?"

དེ་ནས་སྐབས་མགོན་སྤྱུག་ལ་²ཀྱུག་(འཁྱོག་) ལུབ་བ་དང་
མདའ་དཔོན་སྐྱུ་གཞིགས་ལ་ཁྱུ་བ་གནང་ནས་སྐབས་མགོན་རིན་
པོ་ཆེ་ནས་མཚམས་³དྲི་(འདྲི་) གནང་ང་(བ་) ལ་ཚ་རོང་⁴
མདའ་དཔོན་གཞུགས་པོ་བདེ་པོ་བྱུང་ངས་བཀའ་གནང་ཡོང་།
te-ne Kyam-gön Buk lā kya trup-pa tang De-pön ku-
sko la sku-wa nang-ne kyam-gön Rim-po-chhe-ne tsham-
tri nang-nga lā Tsha-rong De-pön suk-po de-po chung-
nye ka-nang-yong.

¹ Made of rice, butter and sugar.

² *Lit.* "Inner or real protector."

³ *Lit.* "Intermediate question," i.e., the first question of the new interview some time having elapsed since the last.

⁴ The family name or surname of the De-pön, with estates in the Ü province.

32. *Diplomatic intercourse, hon.*

The British Government is not responsible. དབྱིན་མགུང་ལ་

བྱམས་ཁག་ཡོད་པ་མ་རེད། *in-skung-la thu-kha yo-wa ma re.*

It will be a source of friction. འཁྲུག་གཞིའི་རྒྱུ་ཡོང་གི་རེད།

thruk-ski kyen yong-gi-re.

Our subjects will refuse to pay taxes or obey the laws.

ང་ཚོའི་མི་སེར་གྱིས་ཁྲལ་འཇལ་བྱུང་མི་ཡོང་། ཁྲིམས་ཡང་
འབྲིང་མི་ཡོང་། *ngan-tshö mi-ser-kyi thre je thup mi-yong ; thrim yang khye-mi-yong.*

It is probably not finally decided. བད་རང་ངེས་མེད་པ་འདྲ།

Be-rang nge me-pa dra.

It will be referred for equitable adjustment. འདྲ་བྲང་བར་

འདུས་ཡོང་ང་ལྟ་གི་རེད། *Dra-trang-par-dum yong-ngu sku-ki-re.*

The British Government desire to maintain amicable relations with other governments. དབྱིན་མགུང་གིས་རྒྱལ་

ཁབ་གཞན་དང་མཐུན་ལས་ཡོང་བའི་བྱམས་འོད་གནང་གི་
ཡོད་པ་རེད། *in-skung-gi gye-lhap shen tang thün-lam yong-nge thuk-dö nang-gi yo-wa-re.*

They will make every endeavour to pick a quarrel with the Tibetan Government. ཁྲིང་ཚེས་བོད་མགུང་ལ་སྦྱད་སྦྱོས་

¹ *Lit.* "will be unable," i.e. "will profess inability," "will refuse."

ཁྱེ་ཐབས་གང་ཐུབ་བྱས་ཡོང་། *khon-tshö pö-skung-la*
nye kö-gyü thap kang-thup che-yong.

Although China is divided into parties, she can raise soldiers to meet aggression on her territory. ཁྱེ་ནག་ནང་ཅག་ཁ་

ཁག་བྱས་སྤད་ན་ཡང་སོ་སོ་འི་ས་ཆ་སྤང་ཁྱེ་དཔག་མི་སྐྱལ་ ཐུབ་
 ཡོང་། *gya-na nang-tsa kha-kha che de-na-yang, so-sö*
sa-cha sung-gyu mak-mi kü-thup-yong.

It will be difficult for us to hold out much longer, for you know how much more powerful the one nation is than the other (*lit.* the great difference in the extent of the power of the two nations). དགོངས་མངགས་ནང་

བཞིན་གྱལ་ཁབ་གཉིས་པོ་སྟབས་ཆེ་ཆུང་ནི་བག་ཆེན་པོ་ཤིང་བ་
 ཡིན་ཅང་ང་ཚོས་གྱུན་རིང་དཀག་ཐུབ་པ་དཀའ་ལས་ཆེན་པོ་ཡོང་
 བོ་རེད། *yong-ngak nang-skin gye-khap nyi-po top*
chhe-chhung he-bak chhem-po shor-wa yin-tsang ngan-
tshö gyün-ring kak thup-pa ka-le-chhem-po yong-gi-re.

I fear that serious complications may arise, for the majority of the people are already beginning to complain of the situation. མི་ཤལ་ཆེར་ལས་ཀྱང་དེ་འདྲི་བཅོལ་བལྟས་

ནས་ད་ལྟ་ནས་སྤད་ཤིང་གྱི་འདུག་དགོ་སྟོན་གང་མིན་ཡོང་ཉེན་
 ཆེན་པོ་རེད། *mi phe-chhe le-ka di-ï sö-la te-ne tan-da-*
ne ke-sho-kyi-du ; ge-kyön kang-men yong-nyen chhem-
po-re.

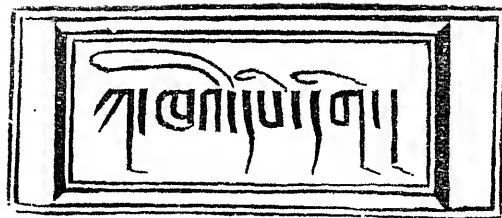
I shall be held responsible if the negotiations fail. བཀའ་

མེལ་ རོན་སློན་མ་བྱང་ན་མ་བྱང་མ་ འཕུས་ བའི་ཁག་ ང་ལ་ཡོང་
གི་རེད། *ka-mön tön-min ma-chung-na ma-chung ma-*
thü-pe kha nga-la yong-gi-re.

Our government has no aim other than the maintenance of
the *status quo*. ང་ཚོ་འི་གཞུང་གི་བྱ་གསུ་འདོད་ལ་ ཆབ་སྲིད་

སློན་ཡོད་རང་འཇགས་བཞག་གྱུ་མ་ བཞོགས་ བཞན་ གྱི་ དགོངས་
བ་ཡོད་བ་མ་རེད། *ngan-tshö skung-gi thung-dö-la*
chhap-si ngön-yö rang-ja shak-gyu ma-to sken-kyi
gong-pa yo-wa ma-re.

CHAPTER XVII.



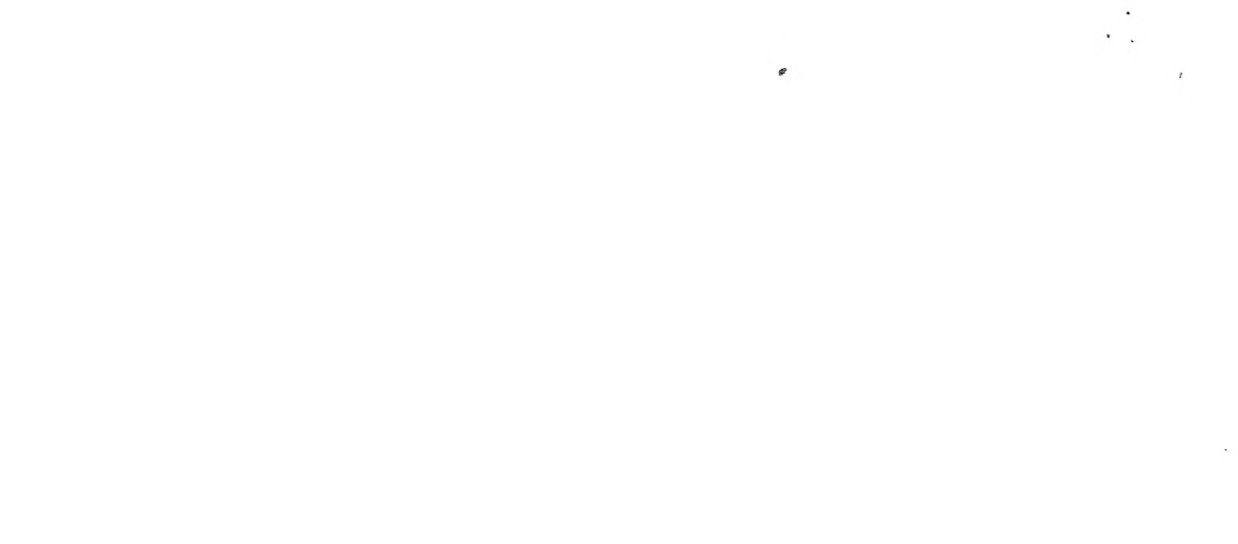


ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥

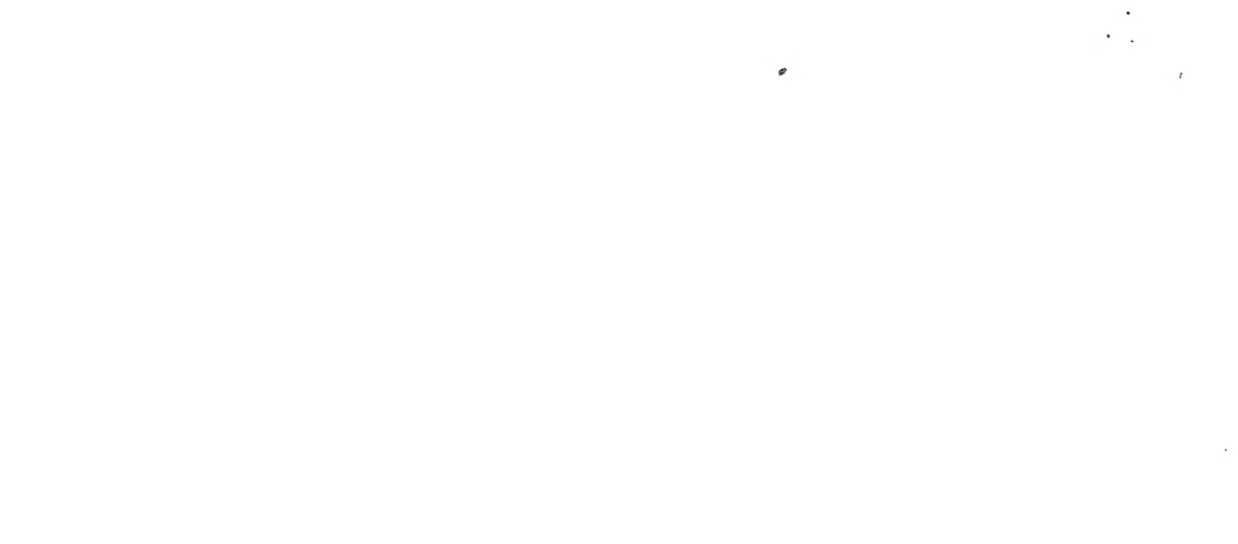
ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥

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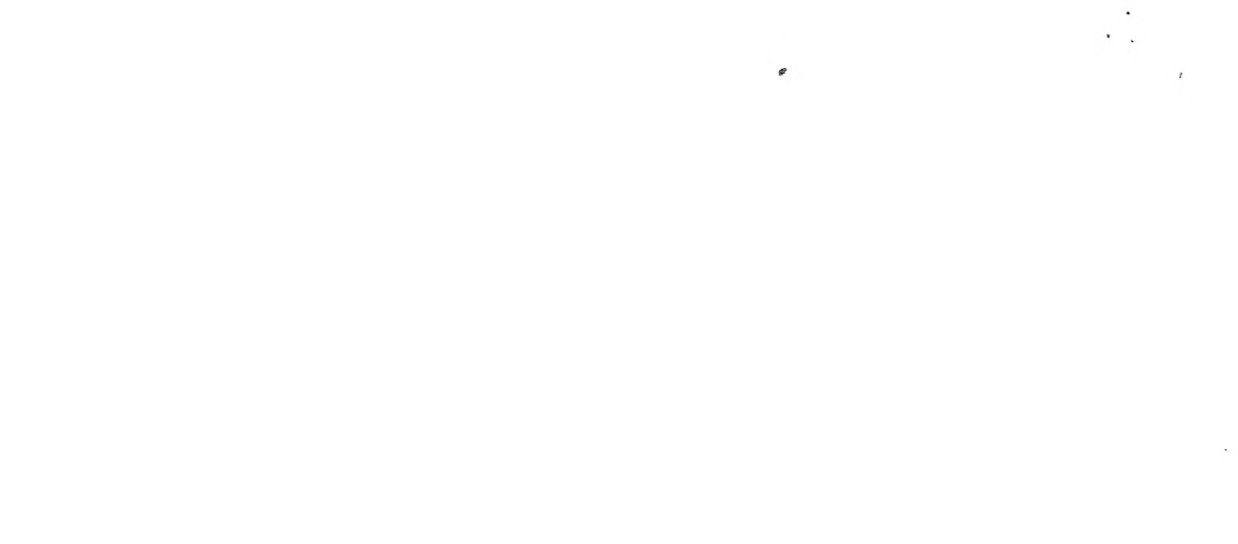
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